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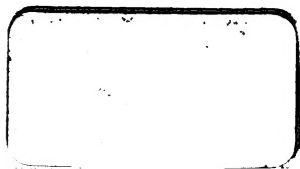
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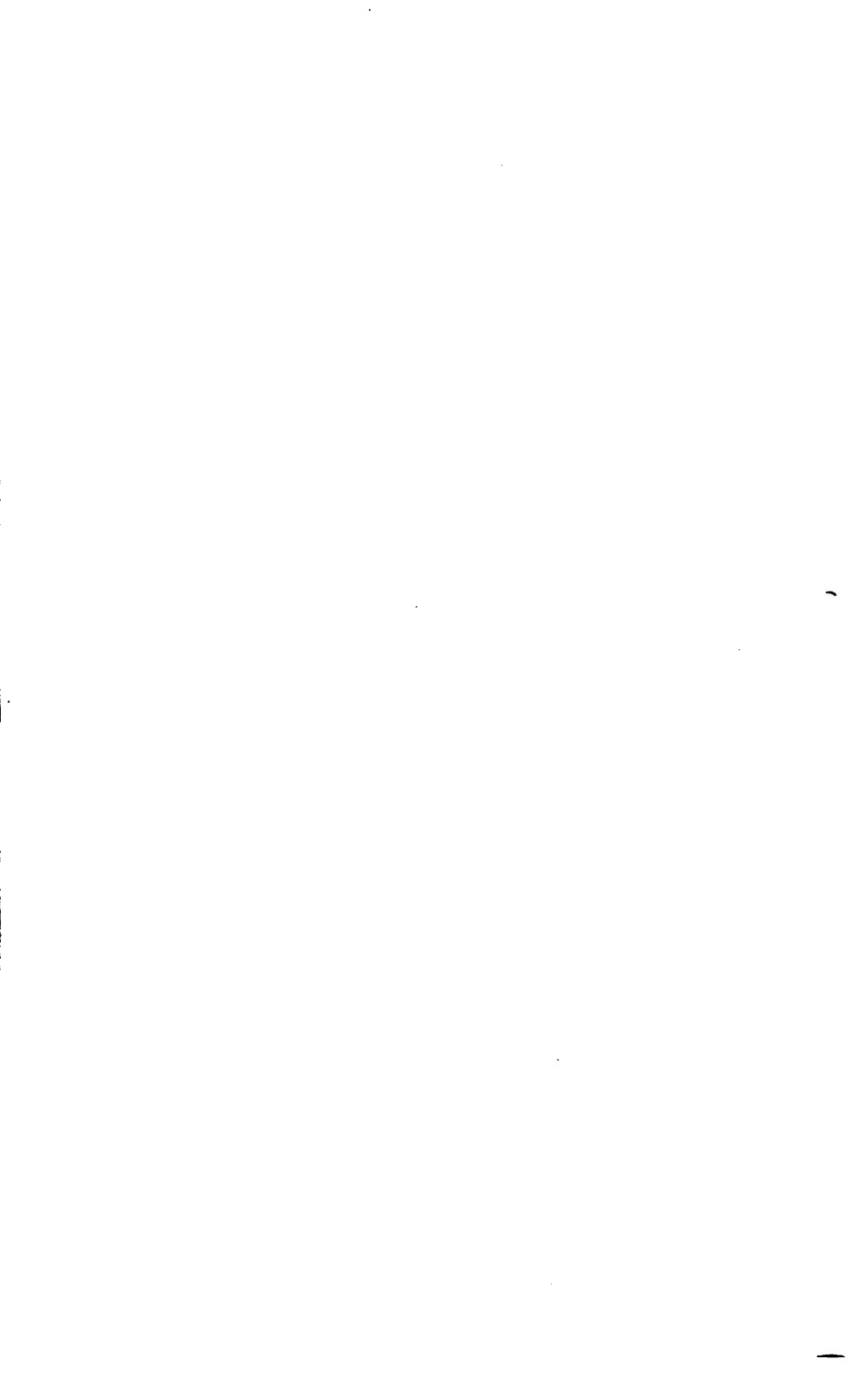
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des Prof. Dr. Otto Loth.

VII. Band.

No. 1.

The
Kalpasûtra of Bhadrabâhu

edited

with an Introduction, Notes

and

a Prâkrit-Sanskrit Glossary

by

Hermann Jacobi.

Leipzig 1879

in Commission bei F. A. Brockhaus.

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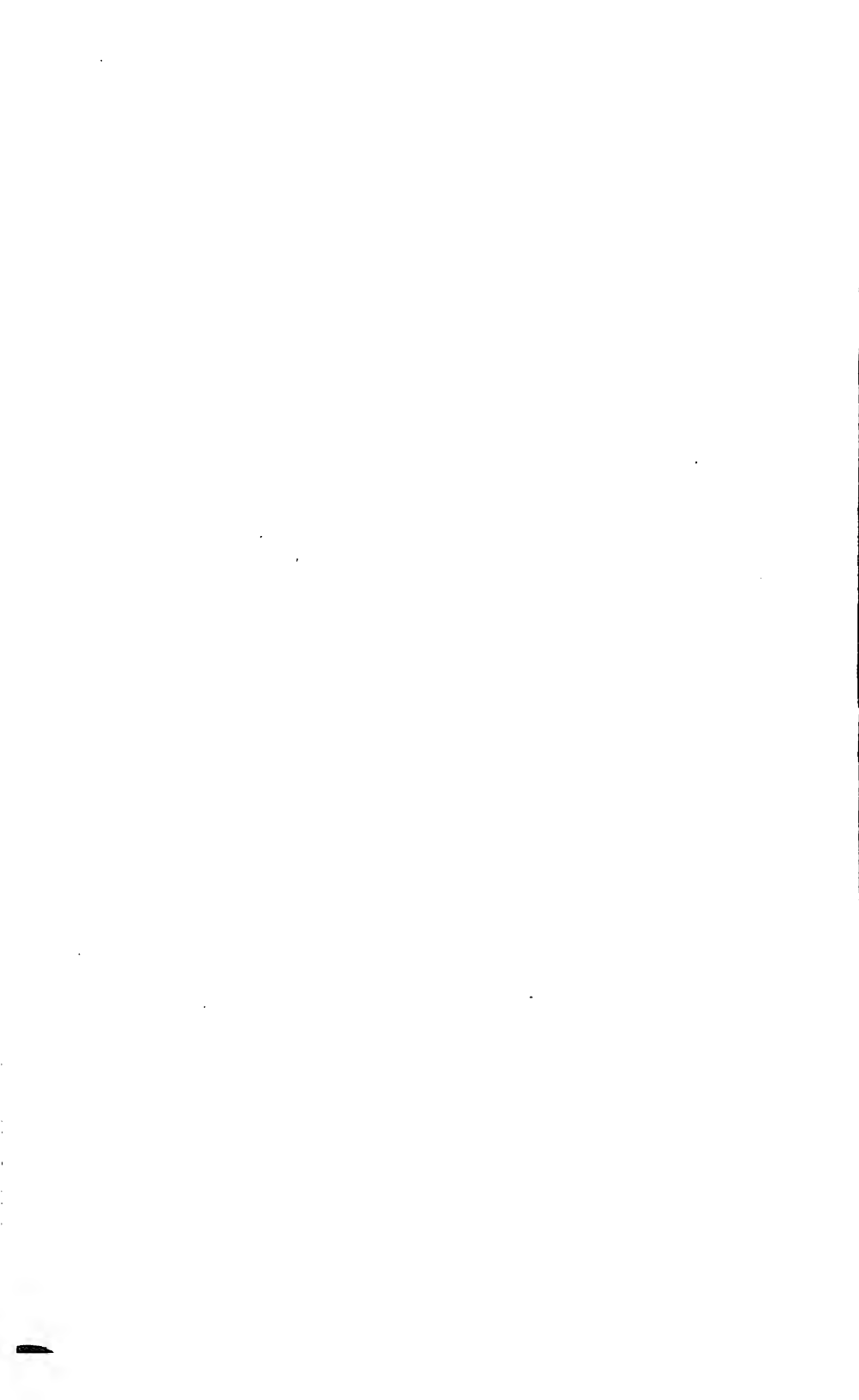
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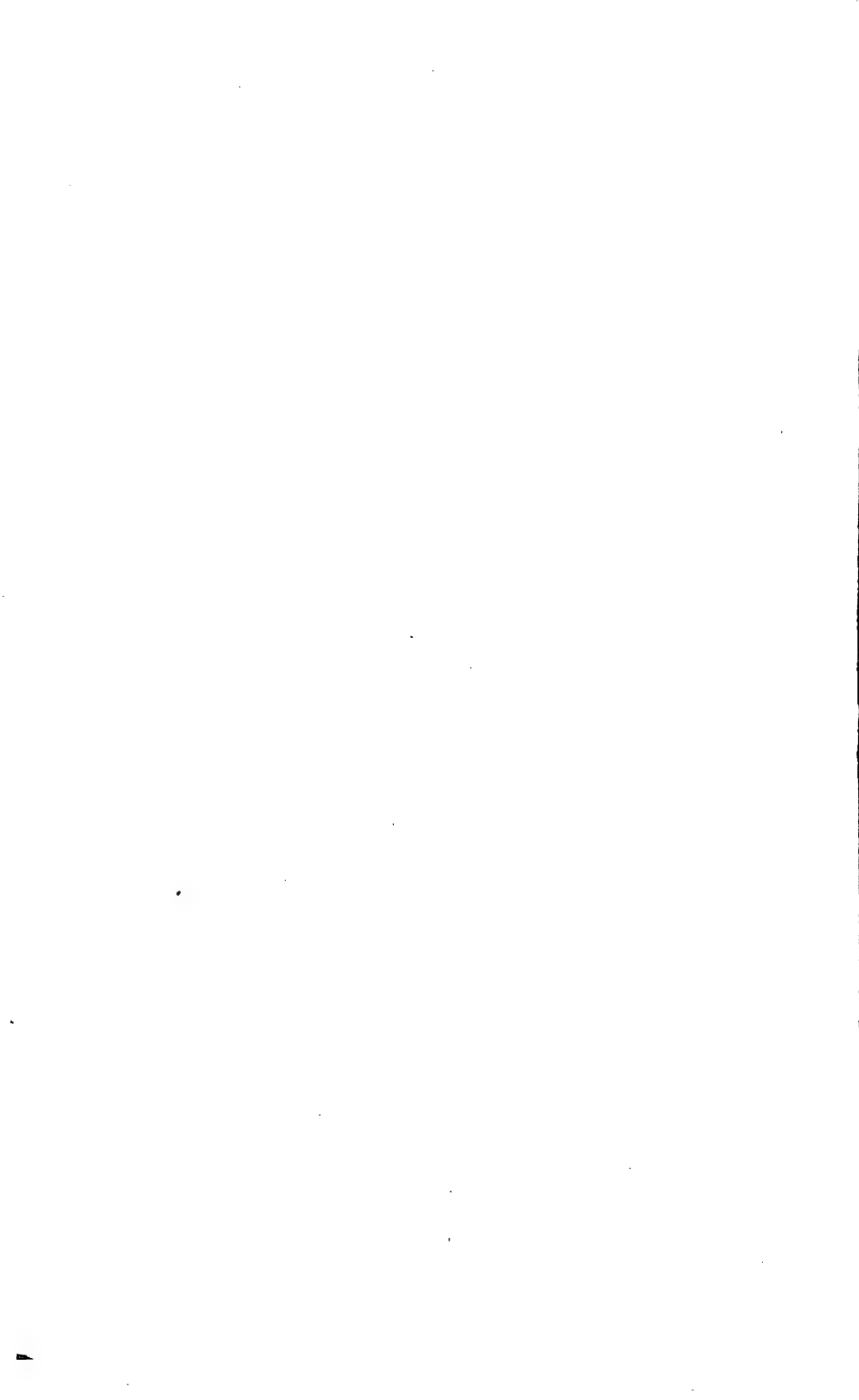
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THIS EDITION OF THE KALPASŪTRA

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GEORG BÜHLER C. I. E.

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AS A TOKEN

OF SINCERE ADMIRATION AND GRATITUDE.

Preface.

Though Professor A. Weber's excellent treatise: "Ueber ein Fragment der Bhagavati" which contains a rather large specimen of the original text based on a single Manuscript, appeared more than ten years ago, this edition of the Kalpasûtra is the first attempt to critically edit a complete Jaina work. Hence I hope that due allowance will be made for the difficulty of my task, when it will be found that I have but imperfectly reached the end aimed at.

The Introduction contains besides the information on the Kalpasûtra a discussion of the general questions connected with Jainism. In that part of my work I have refrained from largely entering on a criticism of the opinions of former scholars because they were derived from scant and insufficient materials — and not because I was wanting in respect due to my predecessors. — The Notes contain chiefly extracts from the Commentaries, and though they may occasionally furnish not all the information required, still they give all that is offered by native writers for the elucidation of the text. For easier passages the Glossary which contains the Sanskrit translation of the Prâkrit words adopted by the commentators, will be sufficient.

Dr. Bühler advised to write my Introduction and Notes in English in order to make my book at once accessible to Indian readers. It seems to me that the Hindu scholars who are willing to take into account the researches of their European colleagues, deserve some consideration, and that it also is the interest of the

latter to use, if possible, that language which at present is the *lingua franca* of India. I am aware that in electing to write in English, I have not escaped the lot of those who in a foreign country write in a foreign language. But I trust that in spite of my mistakes my meaning will be intelligible.

My thanks are due to Dr. Bühler for the assistance he has given me, as well as to the lamented Dr. Paul Goldschmidt and to Dr. Eduard Müller, who both, one after the other, abandoned in my favour their undertaking to edit the Kalpasūtra. Finally I have to acknowledge with best thanks the liberality and readiness with which Dr. R. Rost, Librarian of the India Office Library, K. M. Chatfield Esq., Director of Public Instruction, Bombay, and Professor Lepsius, Chief Librarian of the Royal Library at Berlin, have complied with my applications for the loan of Manuscripts.

Münster, Westphalia
20th November 1878.

Hermann Jacobi.

Introduction.

Before entering upon an inquiry about the date of Mahāvīra's Nirvāṇa, we must first discuss the question whether Jainism and Buddhism had each its separate and independent origin, or the one was a division of the other. European scholars who have written on the subject, have been generally inclined to take the latter view. Colebrooke believed Mahāvīra to have been the teacher of Gautama-Buddha because one of Mahāvīra's disciples, Indrabhūti, is often called Gotamasvāmin or simply Gotama. Prinsep and Stevenson have adopted his opinion, and, lately, Mr. Ed. Thomas has repeated it. Prof. Weber, in his book "Ueber das Čatruṇḡjayamāhātmyam" has proved how weak the argument is, on which Colebrooke's theory is based. For Indrabhūti was a Brāhmaṇa, and not a Kshattriya like Gautama-Buddha, and his belonging to the gotra of Gotama is insufficient to prove his identity with the latter. If Indrabhūti had forsaken the religion of Vardhamāna in order to found a rival sect, the Jaina sūtras, which have been composed some time after the Nirvāṇa, would, most certainly, speak not favourably of him as they continually do; but they would abuse him to their heart's content, though he was a favourite of Mahāvīra¹). For the sūtras plainly state that Jamālī, the sister's son of Mahāvīra, caused the first schism, and the Bhagavati (*saṃy* 17) sneers at another disciple of Mahāvīra, Gosāle Makkhaliputte — who, by the by, is evidently identical with the Maṃkhali-Gosālo mentioned in the Pāli sūtras as one of the "six heretical teachers" and opponents of Buddha.

Prof. H. Wilson, in his essay on the Religious sects of the Hindus, starts a theory entirely opposed to that of Colebrooke.

1) There is a legend about Indrabhūti which shows how much he was attached to his teacher. At the time of Mahāvīra's death he was absent. On his return, hearing of his beloved teacher's sudden decease, he was overcome with grief. He then became aware that the last remaining bond which tied him to the saṃsāra, was the feeling of love he still entertained for his teacher. Therefore he cut asunder that bond, and thus, *chinnapiyabamdhane*, he reached the state of a *kevalin*. He died a month after Mahāvīra's Nirvāṇa.

He makes the Jainas a division of the Bauddhas, which grew out of the downfall of Buddhism about the tenth century A.D. Prof. A. Weber, in the work mentioned above, concedes a higher antiquity to the sect, but he agrees with H. Wilson as to the priority of Buddhism. Prof. Lassen, upon the whole, has followed Weber's opinion (Ind. Alterth. IV 755 sqq.). Some reasons seem, at first sight, to speak in favour of Prof. Wilson's theory. For the Jaina sūtras represent Mahāvira not only as a native of Behar, the country which was the scene of Buddha's life and preaching, but also as a contemporary who was patronised by the same kings as Buddha. Though the names Çreṇika and Kūṇika (or Koṇika) are not those which are commonly used in Buddhist writings, still Çreṇya or Çreṇika is known as a *biruda* of Bimbisāra; and his son Kūṇika, also called Bibbhisāraputte¹⁾, is evidently identical with Bimbisāra's son, Ajātaśatru, because either of them is stated by the Jainas and Bauddhas respectively to have caused his father's death. Kūṇika's son Udāyin who, according to Jaina tradition, founded Pāṭaliputra, will be readily identified with Udayibhaddako, son of Ajātaśatru, about whom the Bauddhas relate the same. Thus no doubt remains that the contemporaries of Buddha, Bimbisāra and Ajātaśatru, recur, hidden under other names (Çreṇika and Kūṇika), in the Jaina *aṅgas* as those of Mahāvira. This holds good even of minor personages, such as Gosāla, the son of Maṃkhali (or Makkhali as the Jainas have it; Maṃkhali :Makkhali: :Bimbisāra: Bibbhisāra), and the Licchavi kings (the Lecchai of the Jainas). As a further argument in favour of Prof. Wilson's theory, it has been said that both Çākyaśirpha and Vardhamāna have the same epithets, Buddha, Jina, and Mahāvira, and the wife of either was named Yaçodā. But here all analogy ceases. None of the particulars which are related of Buddha, agree with those given regarding Vardhamāna. Thus the names of the relatives of either and their native towns, their disciples, the length and remarkable events of their lives, the characters of both men, as far as they are revealed by their teaching, totally differ. I shall enlarge upon the last mentioned point only, because the former ones need no further comment. Mahāvira was, as far as I can judge, of an ascetic turn of mind; his doctrines are chiefly concerned with metaphysics and religious practices. His philosophy or theology is not remarkable for its logical consistency, for it substitutes minute and elaborate distinctions for a deep and exhaustive inquiry, and avoids the danger of the doctrine of Nihilism, which Buddhism does face, by the theory of the syādvāda, which possesses some resemblance to, but not the depth of, the Heraclitic *ῥεῖ τὰ πάντα*. Mahāvira shares the common belief in the existence of a permanent soul

1) e. g. in the Aupapātikasūtra. Hemacandra gives the form Bambhasāra. Petersburg Dictionary s. v.

and the efficacy of religious penances, two doctrines which are opposed by the Bauddhas. His ethics went scarcely beyond rules for monks, as the ethics of most religious sects of the Hindus do. In short, Mahāvīra was rather of the ordinary cast of religious men in India; he may be allowed a talent for religious matters, but he possessed not the genius Buddha undoubtedly had. Buddha followed up his philosophical ideas to the very brink of Nihilism, striving throughout for clearness in argumentation rather than for ingeniousness in scholastic distinctions. Therefore, his philosophy forms a system based on a few fundamental ideas, whilst that of Mahāvīra scarcely forms a system, but is merely a sum of opinions (*paññattis*) on various subjects, no fundamental ideas being there to uphold the mass of metaphysical matter. Besides his consistency in speculation, there is another still more obvious mark of superiority in Buddha, viz. his deep moral sense and his compassionate feeling for the miseries of men which he vented in so many admirable aphorisms and apologues. It is the ethical element that gives to the Buddhist writings their superiority over those of the Jainas. Mahāvīra treated, as I have stated, ethics as corollary and subordinate to his metaphysics, with which he was chiefly concerned. This outline of Buddha's and Mahāvīra's teaching leads to the belief that they were two distinct persons. The differences between the doctrines of the one and those of the other are also very considerable, and even the technical terms in which their fundamental ideas are conveyed, do not agree. Finding thus the difficulties multiply, if we try to identify Mahāvīra and Buddha, we feel inclined to give credence to the traditions of the Bauddhas and Jainas that Buddha and Mahāvīra were two distinct personages, but contemporaries. On that supposition, the general resemblance between the two sects will at once appear natural. For two founders of religious sects, living at the same time and in the same country, had of course to draw on the same stock of general ideas, philosophical and ethical, which were common to the whole generation. And that generation seems to have had a tendency to oppose Brahminical orthodoxy. For if we read the account of the doctrines of the six heretical teachers at the time of Buddha, given in the *Sāmaññaphalasutta* of the Bauddhas, we find that they were all, more or less, reformers, and that Buddha differed from them only by the superiority of his genius. Therefore it is not against reason and probability that another reformer of Buddha's time succeeded likewise in founding an independent sect. Before I bring forward such arguments as are, in my opinion, sufficient to establish that theory as an historical truth, we must meet two counter-arguments which have been adduced by the defenders of the priority of Buddhism. First, it has been believed, on the authority of Hamilton Buchanan, if I am not mistaken, that the Jainas acknowledge the system of caste, and on

that belief the following theory of the origin of Jainism was based. The Bauddhas being persecuted by the Brahmins adopted the system of caste by way of accommodation to their fanatical rivals, who would have entirely suppressed heterodoxy, but for that concession. Thus, it was imagined, declining Buddhism changed into Jainism. I will not discuss the theory, but I deny the fact. The Jaina community is only divided into *yatis* and *grāvakas*, and if in any part of India the Jainas practically recognise the distinctions of caste, it is just the same with the Christians and Mahomedans of Southern India, and even with the Bauddhas of Ceylon. This has nothing to do with the religion, it is only the adoption of social distinctions, which are rooted too deeply in the mind of the Indian nation as to be abolished by the word of a religious reformer. The Buddhist writings speak frequently of *Brāhmaṇas*, but nobody would for that reason accuse the Bauddhas of an adoption of the religious system of cast. Secondly, it has been considered as a proof of the priority of Buddhism that Pāli is a more archaic language than the Prākṛit of the Jainas. The fact is true, but it proves nothing. For I shall show in the sequel that the form of the Jaina sūtras as we have them now, was fixed only one thousand years after Mahāvira's death. It is but reasonable that during the preceding millennium the language of the sūtras underwent great alterations in consequence of the natural tendency of those who handed down the sūtras by oral tradition or writing, to substitute current idioms for antiquated forms; just as the works of German authors of the middle ages were transcribed into the dialect of the scribe's country and time. In one instance, however, a trace of the original language is left, sufficient to show that it differed from the written language in one of its most characteristic features. Words like *agaṇi*, *ācariya*, *suhuma* etc. as they are written in the sūtras, must according to the evidence of the metres, have been pronounced: *agṇi ācarya suhma* etc. But the authors of the sūtras could not have spoken thus, if their language had followed the phonetic rules common to all Prākṛits, to which the written language of the sūtras avowedly belongs. For a fuller discussion of the point in question I refer the reader to the "Zeitschrift für vergleichende Sprachforschung" v. XXIII, p. 594 sqq. The few facts quoted above will suffice to show that the form of the language cannot be adduced as an argument against the antiquity of the Jaina literature; it is even less valid as a proof against the antiquity of Jainism. Finally, we know that a part of the Jaina literature, the fourteen pūrvas, has been lost, but we know not in what language the pūrvas were composed.

We have seen that the holy books of the Jainas point to the age of Bimbisāra and Ajātaśatru as the time of Mahāvira's life. It will now be necessary to trace the Jaina sect back, if possible, to that early period. The most general term for Jaina monks in

the sūtras is *Niggamtha*, and for the nuns *Niggamthî*; Varāhamihira and Hemacandra call them *Nirgranthas*, whilst other writers substitute synonyms such as *Vivasana*, *Muktāmbara* etc. (Petersburgh Dictionary s. vv. Çamkara and Ānandagiri to Vedānta Darçana II, 2, 33.) It should be noticed that the older word *Arhata* and the more modern one *Jaina* apply as well to the lay community as to the monks. The name *nirgrantha* for religious men different from the *Çramanas* of the Bauddhas occurs under the form *Nigantha* in the Açoka inscriptions (Lassen. Ind. Alt. vol. II, p. 468., 2nd ed.), and has already been identified by Dr. Bühler (Three new edicts of Açoka p. 6) with the Jaina *Nirgranthas*. The Piṭakas of the Bauddhas often mention the *Niganthas* as opponents of Buddha and his followers (see Childers. Pāli Dictionary s. v. *nigantha*). These facts prove that, as far as the Buddhist writings reach, the Jainas and Bauddhas were rivals; and the early existence of this rivalry may perhaps be inferred from some of their ancient historical legends. Thus, whilst the Bauddhas expressly state that Ajātaçatru killed his father, and that he was of a cruel and wicked disposition previous to his conversion to the true faith, the Jainas try to white-wash Kūṇika, whom we have already identified with Ajātaçatru, from the stain of intentional parricide. For the Nirayāvalisūtra tells a long story how Kūṇika fancied himself unjustly treated by his father, and for that reason put his father into prison. But his mother told him that his father had always been kind to him, and that by no deeds of his he had merited such a treatment at the hand of his son. Kūṇika, being convinced by his mother, took up an axe to cut asunder his father's fetters. On seeing his son approach with an axe in his hand, Çreṇika believed that he was to be killed. To save his family from such a crime, he committed suicide. Kūṇika of course was very much afflicted when he found his father dead etc. etc. This story, told with an amusing *naïveté*, shows that the Jainas had reason to speak with less candour of their patron's sins than the Bauddhas; and that reason probably was, that the monarch had received the Jainas into his favour long before he extended it to the Bauddhas.

In the same manner, an early date for the distinct personality of Mahāvira, who may either be considered as the founder of the sect, or as a reformer of an already existing creed, which latter view of the matter I am inclined to adopt, can be established. First, an inscription found in the Kankali mound at Mathurā by General Cunningham, begins with a salutation to the Arhat Mahāvira Devanāsa. (Archeol. Survey of India vol. III, p. 35., Ed. Thomas. Jainism or the early creed of Açoka p. 82.) As the inscription is appended to a "Naked standing figure", it is apparent that Mahāvira is intended for Vardhamāna, and not for Buddha. The inscription is dated *saṃvatsare* 98, and though it has not yet been

settled to what Era the dates of the inscriptions found at Mathurâ refer, the occurrence of Huvishka's and Kanishka's names proves that they belong to the beginning of our era. Secondly, in Buddhist writings the founder of the Jaina faith is mentioned, though not under one of his common names, but as Niganthanâtha or Nigantha Nâtaputta. Nigantha we know already as a term for Jaina monks. Nâtaputta I identify with Nâyaputta, a *biruda* of Mahāvira, used in the Kalpasûtra and the Uttarâdhyayanāsûtra. The Buddhist books of Nepal call Niganthanâtha the son of Djñâti (Burnouf. Lotus de la bonne loi p. 450) and the Jains call him Jñâtaputra (see Petersburg Dictionary s. v. jñâtaputra), cf. also the following çloka from Hemacandra's Parīṣiṣṭaparvan I, 3.

Kalyāṇapādapārāmaṇ ṇrutagaṅgāhimācālam |
viçvāmbhojaraviṇ devaṇ vande çri-Jñātanandanam ||

That name is given to Mahāvira because of his father's being a *jñātakshattriya* cf. Kalpasûtra § 110. — Nigantha Nâtaputta is, in the Sāmaññaphalasutta, called an Agnivaīçyāyana. That must be a mistake of the Bauddha tradition, for Mahāvira was a Gautama. But we can account for this mistake by supposing that the Bauddhas confounded the founder of the sect with his chief disciple Sudharman, who is so very often mentioned in the sūtras as the propounder of Mahāvira's doctrines to Jambusvāmin, and who was an Agnivaīçyāyana. Unfortunately the passage of the Sāmaññaphalasutta which gives the doctrines of Nigantha Nâtaputta, is not explicit and clear; but the conjectural translation of it, I may state, contains nothing to preclude the identification of Nigantha Nâtaputta with Mahāvira. That is born out to full evidence by a legend which first led Dr. Bühler to identify the Niganthanâtha with Mahāvira. It is told in the Âtmavâtara (Hardy. Manual of Buddhism p. 271), the Vaiçyantara, and other Buddhist books, that the Niganthanâtha died in Pāvā, after having had a dispute with his former disciple Upāli, who had embraced the doctrines of Buddha. As the death of Mahāvira did take place in Pāvā (Kalpasûtra § 122), and as the Jaina monks were called Niganthas, it is beyond doubt that by Niganthanâtha the same person as Mahāvira is intended.

The result of the preceding inquiry, that Buddha and Mahāvira were two distinct persons but contemporaries, furnishes us with a clue to the Jaina chronology. It is obvious that the Nirvāṇas of both teachers can be separated by a few years only. Therefore the Nirvāṇa of Mahāvira must fall somewhere within 490 and 460 B.C., because the adjusted date of Buddha's Nirvāṇa, 477 B.C., has, since the discovery of the three new edicts of Açoka by General Cunningham, and their historical and philological interpretation by Dr. Bühler, been proved to be correct between very narrow limits.

The traditional date of Mahāvira's Nirvāṇa is 470 years before Vikrama according to the Çvetāmbaras, and 605 according to the Digambaras. The interval of 135 years between the dates of the

Nirvāṇa as recorded by the two sects, being equal to that between the Samvat and Çaka Eras, makes it probable that the Vikrama of the Digambaras is intended for Çalivāhana, who is always confounded with the older Vikrama. That the Çvetāmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvāṇa and the beginning of Vikramāditya's Era is embodied in many books of the Çvetāmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutunga's Vicâraçreṇi, and specify the interval between Vikramāditya and the Nirvāṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler, who has first published them (Indian Antiquary II. 362).

jaṃ rayanim kâlagao
 arihâ titthamkaro Mahāvira |
 taṃ rayanim Avanti-vai
 ahisitto Pâlagô râyâ || 1 ||
 satthi Pâlaga-raṇṇo
 paṇavaṇṇa-sayaṃ tu hoi Nandâna |
 aṭṭha-sayaṃ Muriyâṇaṃ
 tisam cia Pûsamittassa || 2 ||
 Balamitta-Bhānumittā
 satthi varisâni catta Nahavahane |
 taha Gaddabhilla-rajjam
 terasa varisâ Sagassa cau || 3 ||

1. Pâlaka, the Lord of Avanti, was anointed in that night in which the Arhat and Tirthamkara Mahāvira entered Nirvāṇa.

2. Sixty are (the years) of king Pâlaka, but one hundred and fifty five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta [Pushyamitra].

3. Sixty (years) ruled Balamitra and Bhānumitra, forty Nabho-vāhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of Çaka.

"These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology".

The sum of years elapsed between the commencement of the Era of Vikrama and the reign of the Mauryas as stated in the verses just quoted, is $255 = 4 + 13 + 40 + 60 + 30 + 108$. By adding 57, the number of years expired between the commencements of the Samvat and the Christian Eras, we arrive at 312 B.C. as the date of Candragupta's abhisheka. The near coincidence of this date with the date derived from Greek sources, proves that the Vikrama of the third verse is intended for the founder of the Samvat era (57 B.C.), and not for the founder of the Çaka Era (78 A.D.), because on the latter premiss Candragupta's abhisheka

would date 177 B.C.¹). The reigns of Pālaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Candragupta and the Nirvāṇa; adding 215 to 312 B.C., we arrive at 527 B.C. as the epoch of Mahāvira's Nirvāṇa, differing by sixteen years from the Nirvāṇa of Buddha, according to the chronology of Ceylon, or 543 B.C.

There is also a different statement of the interval between the Nirvāṇa and Candragupta's coronation. For Hemacandra says in the *Parīśiṣṭaparvan* VIII, 341

evam ca ṛī Mahāvīre mukte varshaçate gate |

pañcapañcāçadadhike Candragupto 'bhavan nripañ ||

"And thus 155 years after the liberation of Mahāvira, Candragupta became king".

Adding 155 to 312 B.C. we find that the Nirvāṇa of Mahāvira would fall 467 B.C.

The gāthās assign just as many years to the reign of the Nandas, as Hemacandra allots to the whole interval between Candragupta and the Nirvāṇa. Hence it would appear that he has taken no account of the 60 years of Pālaka's reign. It is difficult to believe that Hemacandra should have made such a gross blunder. I, therefore, think it more probable that the tradition he followed, differed from that incorporated in the chronological gāthās, which latter deserves, in my opinion, less credit. Not only is the number of years (155) allotted in the gāthās to the reign of the Nandas unduly great, but also the introduction of Pālaka, lord of Avanti, in the chronology of the Māgadha kings looks very suspicious. Neither the Bauddhas nor the Brahmins mention a prince of that name. There is a Pālaka amongst the kings of Magadha, but he belongs to the Pradyota line which preceded the Çaiçunāgas, princes of which dynasty were the contemporaries of Mahāvira. There is another Pālaka mentioned in the *Mṛicchakatikā*, who was king of Ujjayinī or Avantī, and is said to have been dethroned by Āryaka. This Pālaka is perhaps the same as the Pālaka, mentioned, in the *Kathāsaritśāgara*, as brother-in-law of Udayana, the fabulous king of Vatsa. That king was, perhaps, mistaken for Udāyin, son of Kūnika, and thus Pālaka, king of Avanti, came, perhaps, to be mistaken for the Pradyota of the same name, and was then made the contemporary of Mahāvira. However this may have been, Pālaka had, most

1) I call attention to the fact that this date of Candragupta's abhisheka coincides with the beginning of the Seleucidan Era. Mr. Ed. Thomas (*Records of the Gupta Dynasty in India* p. 17, 18) believes that the Seleucidan Era maintained for a long time its ground in Upper India and exerted much influence upon the chronological records of the succeeding dynasties. If the correctness of Mr. Thomas' theory could be demonstrated by direct proof, it would be easy to account for the rather puzzling fact that the Jaina date of Candragupta's abhisheka comes so near the truth.

probably, no place in the original chronology of the Jainas. He is, I am inclined to believe, a mere chronological fiction of the Jainas introduced into their history in order to make it better agree with the Buddhist chronology of Ceylon. For the discrepancy of sixty years between the traditional date of Mahāvira's Nirvāṇa and the one inferred from Hemacandra's statement, reminds us too strongly of a similar discrepancy of 66 years incorporated in the chronology of the Bauddhas, to think of an independent origin of both. We know that the Jainas were once numerous and powerful amongst the Tamulians. For a strong influence of Jainism can be traced in the early Tamil literature as noticed by Graul and Caldwell¹). It was perhaps then and there, that the Jainas, living on the continent opposite to Ceylon, were influenced by the Bauddhas, and altered their own chronology after the model of that of the rival sect. But this is, of course, a mere conjecture, and I will not lessen its value by urging it too far. To return to our discussion of the date of the Nirvāṇa, it is obvious that the year 467 B.C. which we inferred from Hemacandra's record, can not be far wrong, because it agrees so very well with the adjusted date of Buddha's Nirvāṇa 477 B.C., a synchronism which by our previous research has been established as necessary.

The greater value of the adjusted date of the Nirvāṇa as compared with the traditional one can, moreover, be established by collateral proofs adduced from Jaina history. For the *Āvaṇyakaśūtra*, one of the āgamas or sacred books of the Jainas, gives, in the chapter called *uvaghāya nijjuttī*, details of the six *nihnavas* or schisms; they are repeated at greater length in the *Ṭīka* of the *Uttarādhyāyana* by *Devendraganin* sam 1179 (*navakarahara*)²). The third *nihnava*, the *avyaktamatam*, was, according to both authorities, originated 214 A.V. by the disciples of Āśhādha. The Mauryaking of Rājagṛiha, Balabhadra, (Muriya Balabhadda A.S., *Moriyavamsapasāto* U.T.) brought the heretics back to the right faith. If the gāthās were right in dating the Maurya dynasty from 215 A.V., a branch of that family could hardly have reigned at Rājagṛiha 214 A.V. But there is no improbability in the statement if we accept Hemacandra's date according to which the Maurya dynasty begins 155 years after the Nirvāṇa; this involves, of course, the correctness of the adjusted date of the Nirvāṇa. To the same result we are led by the following consideration. Mahāgiri and Suhastin were, according to all Therāvālis, disciples of Sthūlabhadra, who is unanimously said by all writers to have

1) See Caldwell, compar. Gram. of Dravidian languages intr. p. 129 note.

2) This *Ṭīkā* has been extracted from the *vṛitti* of *Çāntyācārya*. The explanation of the text is his own work; the numerous legends told in his commentary are verbally copied from that of *Çāntyācārya*.

died 215 A.V. After the demise of Mahāgiri, which event is placed by Merutuṅga 245 years after the Nirvāṇa, Suhastin became *yugapradhāna*. He won over Samprati, grandson and successor of Aṣoka, to the Jaina creed. As Aṣoka died 94 years after Candragupta's abhisheka (256 A.B.—162), Samprati's reign would date from 309 A.V. (215 + 94) according to the chronological gāthās, or from 249 A.V. (155 + 94) according to Hemacandra's account. The latter date is the only one possible, because Samprati and Suhastin (245) were contemporaries, and as it is based on the same record, from which we deduced the adjusted date of the Nirvāṇa, it is valid as an auxiliary proof for the correctness of the latter¹).

I shall now pass to the statement of the Jainas regarding Bhadrabāhu, the reputed author of the Kalpasūtra. The few facts known of that Thera are mixed up with a good deal of what is clearly legendary; but it is impossible to separate throughout truth from fiction. Nevertheless, we must try to find out the historical basis in the legends of Bhadrabāhu. For this purpose, a chronological arrangement of the authorities consulted will be indispensable. I divide them into three classes. The first of them contains 1) the two Theravālis embodied in the Kalpasūtra, and that placed at the head of the Āvaṃyaka and Nandī Sūtras; 2) the Rishimaṇḍalasūtra by Dharmaghosha. These works are later than 980 A.V. Many centuries younger than the works just mentioned is the

1) Having concluded our chronological investigation, I must add a few words about the attempts made by former writers to fix the initial date of the Jainas. The want of sufficient information which proved fatal to them in the attempt to form a correct idea of the origin of Jainism, was, of course, a still greater obstacle in chronological researches. Prof. Weber combining the legendary traditions that the Kalpasūtra was read to a king Dhruvasena 980 A.V., and that a Çilāditya reigned 947 A.V., assigned the year 349 B.C. to the death of Mahāvira. Even if the dates which form the basis of Prof. Weber's calculation were correct — which however is open to grave doubts — we should still be at a loss to ascertain which of the three Dhruvasenas, and which of the six Çilādityas known as yet, are the persons intended in the above mentioned records. Besides this incertitude, the chronology of the Valabhi dynasty on which the calculations of Prof. Weber are based, is as yet an unsolved problem. As Prof. Lassen's arguments in criticising Prof. Weber's result (*Ind. Alt. IV. p. 762. sqq.*) are founded on the same unsafe ground, we can pass them over without further remarks. The *Çatruijayamāhātmyam*, that "wretched forgery by some yati of the 12th or 14th century" as Dr. Bühler calls it (Three new edicts of Aṣoka, p. 21. note), contains at least the common tradition that Mahāvira died 470 years before Vikrama. But neither Weber nor Lassen could see the importance of this statement, because at the time they wrote, it appeared a settled point that Jainism was of a comparatively modern origin. This prejudice had, of course, to disappear before a more extensive knowledge of the Jaina literature than could be had twenty years ago. Thanks to the endeavours of Dr. Bühler, the whole of the Jaina literature has been made accessible to European scholars, and we are no more obliged to draw our information of Jainism from fragmentary and dubious sources.

Pariṣiṣṭaparvan by Hemacandra. To the third class belong the legends incorporated in the more modern commentaries of the Kalpasūtra, the *vr̥tti* of the Rishimaṇḍalasūtra by Padmamandiragaṇin (finished sam 1513 at Jesulmer), and similar works.

According to the Therāvalī, Bhadrabāhu was the sixth Thera (or *Sthavira* in Sanskrit) after Mahāvira. The name of his Gotra is Prācina, which means, probably, only "an old gotra", because a gotra of that name does not occur elsewhere in Indian books. Bhadrabāhu was the disciple of Yaçobhadra, and had, as stated in the more detailed Therāvalī of the Kalpasūtra, four disciples, Godāsa, Agnidatta, Janadatta and Somadatta, the first of whom founded the Godāsagaṇa.

In the Rishimaṇḍalasūtra only one verse (167) is devoted to Bhadrabāhu, whilst his successor Sthūlabhadra is praised in a score of stanzas. It runs thus:

dasa-kappa-vvavahārā
nijjūḍḍhā jeṇa navama-puvvāo |
vampāmi Bhaddabāhup
tam apacchima-sayala-suya-nāṇi ||

"I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and the vyavahāra from to the ninth pūrva." *Apacchima* might be translated: "not the last", but as it has usually the sense of "the very last", I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the *ṣrutakevalins*, Sthūlabhadra being the last who knew all the fourteen pūrvas. Sthūlabhadra's successors down to Vajra possessed only ten pūrvas, and are for that reason called *daçapūrvins*. After Vajra the knowledge of the pūrvas was entirely lost, see Hemacandra's Abhidhānacintāmani 33, 34. The same author relates in the ninth sarga of the Pariṣiṣṭaparvan, how it happened that the last four pūrvas became extinct with Sthūlabhadra. The saṅgha of Pātali-putra, having collected the 11 āṅgas, sent, in order to procure the twelfth, the drisṭivāda, Sthūlabhadra and 499 other sādhus to Bhadrabāhu, who was then staying in Nepal. In consequence of his having undertaken the mahāprāṇavrata, he could teach his pupils at such a slow rate only, that after some time all were wearied and fell away, except Sthūlabhadra. He learned from the mouth of Bhadrabāhu ten pūrvas in as many years. Then Bhadrabāhu found fault with him, and refused to teach him the rest of the pūrvas. But on Sthūlabhadra's entreaty, he continued his teaching on the condition that he should teach nobody else the last four pūrvas. Dharmaghoṣa's words can be reconciled to this legend on the supposition that he regarded Sthūlabhadra's knowledge as imperfect, because he could not impart the whole of it to others. Therefore, Bhadrabāhu's knowledge was superior, and he could be called *apacchima-sayala-suya-nāṇi*. But this inter-

pretation is rather laboured, and I should, therefore, prefer to believe that the older tradition made Bhadrabāhu the last *grutakevalin*, and that in later times Sthūlabhadra, of whom so many stories are told, was included in the number of those privileged sages.

By the first half of Dharmagoshā's stanza we are informed that Bhadrabāhu extracted the daṣakalpas and the Vyavahāra (sūtra) from the ninth pūrva. In the introduction of most commentaries of the Kalpasūtra ten kalpas are spoken of (Stevenson, Kalpasūtra p. 3 sqq.). Therefore, by *Dasakappa* the Kalpasūtra is most probably intended. The Vyavahārasūtra is one of the chedas, a class of the āgamas. (Bühler, Report on Sanscrit MSS. 1872—1873, p. 12.) In the vṛtti of the Rishimaṇḍalasūtra a longer list of Bhadrabāhu's works is given.

Daṣāvaikālikasy' Ācārāṅga-Sūtrakṛitāṅgayoḥ |
Uttarādhyayana-Sūryaprajñāptyoḥ Kalakasya ca ||
Vyavahāra-Rshibhāshit'-Āvaṇyakanāṁ ivāḥ (?) kramāt |
Daṣācrutākhyaskandhasya niryuktir daṣa so 'tanot ||
tathā 'nyām bhagavāṁṣ cakre saṁhitām Bhādrabāhavim.

"He composed the ten *niryuktis*, namely the (*niryuktis*) of the Daṣāvaikālika, Ācārāṅga, Sūtrakṛitāṅga, Uttarādhyayana, Sūryaprajñāpti, Kalaka (?), Vyavahāra, Rishibhāshita, Āvaṇyaka, and then (itaḥ kramāt) that of the Daṣācrutaskandha; the venerable (Bhadrabāhu) also composed an other saṁhitā, the Bhādrabāhavi." Dr. Bühler has already noticed that the Niryuktis of the aṅgas are attributed to Bhadrabāhu (l. c. p. 6.), and he has succeeded in procuring copies of the Ācārāṅganiryukti and the Oghaniryukti. In the sequel it will appear probable that Bhadrabāhu did not compose the Niryukti of, but the Daṣācrutaskandha itself. That work is sometimes mistaken for the Kalpasūtra. Of the Saṁhitā we shall speak below. Besides these works, the Uvasaggahara-stotra is attributed to Bhadrabāhu in a gāthā found in the kathā-nakas of the Kalpasūtra:

uvasaggaharam thuttam
kāṭṇam jeṇa saṁgha-kallāṇam |
karuṇā-pareṇa vihiṁ
sa Bhaddabāhu gurū jayau ||

"Victory to Bhadrabāhusvāmin who by composing the Uvasaggahara-stotra bestowed, out of pity, happiness on the saṅgha".

I subjoin, in the note, the text and translation of that stotra which, if really of Bhadrabāhu's composition, is the oldest specimen of the now extensive literature of Jaina hymns ¹⁾.

- 1) uvasaggaharam Pāsaṁ Pāsaṁ vaṁdāmi kamma-ghana-mukkaṁ |
visahara-visa-ninnāsaṁ maṁgala-kallāna-āvāsaṁ || 1 ||
visahara-phulima-maṁtaṁ kaṁṭhe dhārei jo sayā maṁuo |
tassa gaha-roga-māri-duṭṭha-jarā jaṁti uvasāmaṁ || 2 ||
cittāu dāre maṁto tujja paṇāmo vi bahuphalo hoī |

The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hemacandra down to the most modern scholiast, in the year 170 A.V. Hem. *Pañcīṣṭaparvan* IX, 112:

Vīra-mokṣhād varsha-çate saptaty-agre gate sati |
Bhadrabâhur api svāmī yayau svargam samâdhiṇā ||

"After hundred and seventy years from the liberation of Mahāvīra had elapsed, Bhadrabâhusvâmin also reached svarga (siddhi) by profound meditation".

It may be remarked that the dates of the Çrutakevalins only are given; I dare not decide whether they may be relied on.

A legendary story about the rivalry between Bhadrabâhu and Varâhamihira, is told by a great many modern Jaina writers, but not by Hemacandra. It seems to have grown out of the fact that Bhadrabâhu was regarded as the author of two astronomical works, a commentary on the *Sûryaprajñapti* and the *Bhâdrabâhavi Samhitâ*, and of the *Uvasaggahara stotra*, and that Jaina astronomy was scornfully treated by other astronomers (see *Siddhântaçiromani* III, 10). For these motives will be recognized in the legend which I shall now briefly relate. Bhadrabâhu and Varâhamihira, two brothers living in Pratissthâna, had become Jaina monks. Before his death, Yaçobhadra appointed Sambhûtivijaya and Bhadrabâhu his successors to the dignity of âcârya. Varâhamihira who had expected for himself that distinction, forsook the Jaina religion, furious with disappointment. By his learning in astronomy, he won a great reputation which he strengthened by spreading a fabricated story. He told the easily deceived people that by his zeal he had propitiated the Sun, who had taken him into his car, and shown him the movements of the celestial bodies. By such means he succeeded in gaining the favour of the king and in ousting the

nara-tīresu vi jivā pāvanti na dukkha-dohaggam || 3 ||
Tuha sammatte laddhe cimtāmaṇi-kappapāyav'-abbhahie |
pāvanti avigghenaṇaṁ jivā ayarā'-maram thāṇaṁ || 4 ||
ia samthuō mahāyasa bhatti-bbhara-nibbharena hīaṇa |
tā deva desu bobhiṁ bhave bhave Pāsa jīnacanda || 5 ||

1. „I adore Pārçva, the expeller of evil spirits, Pārçva, who is free from all (or the eight) karmas, who destroys the poison of the poisonous (snakes), the abode of prosperity and happiness.

2. Whatever man knows always by heart (this) charm against snakes and fire (?), for him disaster, disease, pestilence, and decrepit age, will go to destruction.

3. Not to speak of a hymn, a mere obeisance paid to Thee will richly be rewarded: living beings, amongst men and animals do not fall into misfortune and unhappiness.

4. Living beings having attained a correct comprehension of Thee — which surpasses (in value) the Kalpadruma and the philosopher's stone — reach, without obstacle, a station free from decrepitude and death.

5. Thus praised, Glorious one! with a heart full of mighty devotion, Pārçva! mayest thou, o God! therefore, give perfect wisdom in every birth, Moon of the Jinas“!

Jainas from it. At last, Bhadrabāhu came to the help of his correctionists and defeated his brother by his superior knowledge of astronomy. Humiliation and anger caused the death of Varāhamihira, who became an evil spirit (*dushtavyantara*). As such he brought diseases in the houses of the Jainas, until Bhadrabāhu drove him away by means of the *Uvasaggahara* stotra. Bhadrabāhu then composed a *Samhitā* named after him.

The story just related is apparently of no historical interest, and of modern origin, because Hemacandra does not relate it. It, therefore, need not longer detain us; but the *Bhādrabāhavi Samhitā* calls for further remark. A work of that name has been found by Dr. Bühler (Report on Sanskrit Mss. 1874—1875. p. 20). He informs me that it is of the same character as the other *Samhitās*, whereby its comparatively modern origin is proved. It is not cited by Varāhamihira, who names amongst his numerous authorities another Jaina astronomer, Siddhasena¹⁾ (Kern, *Bṛihat Samhitā*, preface. p. 29). The *Bhādrabāhavi Samhitā* is, consequently, more modern than Varāhamihira; at any rate, its author can not be the same Bhadrabāhu who composed the *Kalpasūtra*, because its last redaction, the date of which (980 A.V. = 454 A.D. or 514 A.D.) is mentioned in it, was already earlier than, or at least contemporaneous with, Varāhamihira — not to speak of its composition.

These are the statements of the Jainas about Bhadrabāhu, arranged chronologically. Whatever their historical value may be, they all show that he was unanimously looked upon by the Jainas as one of their oldest and most able authors. His works making part of, and having shared the fate common to, the whole Jaina literature, it will now be incumbent on us to discuss the questions concerning the Jaina literature in general. As its most eminent and sacred part are regarded the 45 Āgamas²⁾. Some of them are attributed to authors, for instance the *Daçāvaikālika* to Çayyambhava, the *Daçācrutaskandha* and *Vyavahārasūtra* to Bhadrabāhu, the *Prajñāpanā* to Çyāmārya; but most of the āgamas

1) Siddhasena is a reputed Jaina author, who is said to have made the arrangement of the *Samvat* Era for king Vikramāditya. The *Kalyāṇamandira* stotra is attributed to him. (Ind. Stud. XIV, 376 sqq.)

2) The following list of the āgamas has been kindly furnished to me by Dr. Bühler. I *Āṅgas*: *Ācārāṅga*, *Sūtrakṛdāṅga*, *Sthānāṅga*, *Samavāyāṅga*, *Bhagavati*, *Jñātadharmakathā*, *Upāsakadaçā*, *Antakṛddāçā*, *Anuttaraupapātika*, *Praçnavyākaraṇa*. *Vipākāsūtra*: II *Upāṅgas*: *Aupapātika*, *Rājapraçna*, *Jivābhigama*, *Prajñāpanā*, *Jambudvīpaprajñāpti*, *Candraprajñāpti*, *Sūryaprajñāpti*, *Nirayāvali*, which includes the following upāṅgas, *Kalpāvatamsa*, *Pushpika*, *Pushpacūlika*, and *Vahnidaçā*. III *Prakīrṇakas*: *Catuṣçaraṇa*, *Aturapratyākhyāna*, *Bhakta*, *Samstāra*, *Taṇḍulavaiyālī*, *Candāviṇa*, *Devendrastava*, *Gaṇivīṇa*, *Mahāpratyākhyāna*, *Virastava*. IV *Chedas*: *Niçītha*, *Mahāniçītha*, *Vyavahāra*, *Daçācrutaskandha*, *Bṛihatkalpa*, *Pāñcakalpa*. V *Nandīsūtra*, *Anuyogadvāra*. VI *Mūlasūtras*: *Uttarādhyayana*, *Āvaçyaka*, *Daçāvaikālika*, *Piṇḍaniryukti*.

are said to have proceeded from the mouth of Mahāvira. This statement is not to be understood as if Mahāvira had actually composed the *aṅgas*, *upāṅgas*, etc.; but as they record what had been taught by him, he is regarded as their author. For authorship in India depended chiefly on the matter, the words being rather irrelevant, provided the sense be the same. That Mahāvira was not the author of the Sūtras in our sense of "author", can easily be proved by those works themselves. For many Sūtras commence by relating that they were declared to Jambu by Sudharman. Most probably, the doctrines and words of Mahāvira were, originally, not arranged into distinct works. But at Bhadrabāhu's time the eleven *aṅgas* existed already, for he explained them in separate works of his own; compare also the legend of Bhadrabāhu and Sthūlabhadra related above, where it is said that the saṅgha of Pāṭaliputra had collected the eleven *aṅgas*. Since that time the Sūtras must have undergone many alterations. That can be proved by the Sthānāṅgasūtra, which classes under *sthāna* 7 the seven *niḥnavas* or schisms. They are also mentioned together with some details in the Ācāryakasūtra. As the seventh *niḥnava* happened in 584 A.V., it follows that even in the sixth or seventh century after Mahāvira the Sūtras were liable to material additions¹⁾.

The ultimate redaction of the Jaina books was, according to the common and old tradition (see notes to K. S. § 148), made 980 A.V. by Devarddhigaṇin Kṣhamācramana²⁾. The date 980 A.V. corresponds with 454 of our Era, on the supposition that at that time the Nirvāṇa was placed 470 before Vikrama. But if at that time the older tradition by means of which we have adjusted the date of the Nirvāṇa, was still in use, the corresponding year of our Era would be 514 A.D. Jinaprabhamuni and Padmamandiragaṇin relate that when Devarddhigaṇin saw the Siddhānta i. e. 45 Āgamas on the verge of dying out, he caused it to be written in books by the saṅgha of Valabhī. Formerly, they say, teachers instructed their pupils *pustakānapekṣhayā*, without having recourse to written books; but afterwards they used books, and so they do now when delivering their lessons in the *upācāryas*. This *vṛddhasampradāya* does not imply that Devarddhigaṇin was the first who reduced the sacred lore of the Jainas to writing, but it states only that ancient teachers relied

1) More modern works, such as the *Ṭikā* of the Uttarādhyayana, add to these *alpataravisamvādinoh*, *niḥnavāh* another *bahutaravisamvādē niḥnavah*, that of the Digambaras 605 A.V. The Digambaras say that the "Çvetāmbara utpatti" happened under Guptigupta, who was Thera samvat 36—46.

2) With this record agrees very well the fact that the Therāvalī of the Kalpasūtra and of the Rishimaṇḍalasūtra name as the last Thera Devarddhigaṇin, and the Therāvalī of the Ācāryaka and Nandī Sūtras carry the list of the Theras down to him, but name him not; he is, therefore, supposed to have placed the Therāvalī at the head of the Nandī and Ācāryaka-Sūtras.

more on their memory than on written books¹⁾ as was generally the case in India. Devarddhiganiṇ, the Buddhaghosha of the Jainas, has most probably arranged the whole of the traditional Jaina Literature, which he gathered in the Āgamas from books and from the mouth of living theologians. He was nearly too late for his task. For in many cases, fragments only of books were left, and he put them together to make up a book as he thought best. Under that supposition only can it be understood, why so many books consist of incoherent parts²⁾. To the editor of the Jaina books their present arrangement is, most probably, due; he divided them into chapters, and introduced the method of counting the granthas (or *çlokas* i. e. 32 aksharas), the number of which, from hundred to hundred, or thousand to thousand, is inserted in the text at nearly the same places in all MSS. Those "milestones" were invented to guard the text against additions, for which purpose, however, they proved insufficient.

Even after Devarddhiganiṇ the Jaina books were liable to many alterations. The various readings found in our MSS. are, it must be conceded, neither very important nor very numerous, except those which are caused by different systems of orthography. But it must have been different in a former period. For the commentaries mention a great number of *pāṭhas* which are not confirmed by our MSS. of the text. I am, therefore, inclined to believe that the text, which was adopted by most commentators of the work, and which is exhibited in the MSS. of the text only, is the recension of the oldest scholiasts. As far as the Kalpasūtra is concerned, I am convinced that such is the fact. The commentaries we have, are, directly or indirectly, based on the old *cūrṇis* or *vrittis* written in Prākṛit, which are now either lost or extant in very few copies only. Those oldest commentators must have found the text in great disorder, for they had to note down numerous *pāṭhas* many of which are mentioned by the later scholiasts. Some of them remark that they comment on one *pāṭha* only, for instance Dēvendraganiṇ, who wrote a commentary on the Uttarādhyayana. Others say that for all the *pāṭhas* one should have recourse to the *cūrṇi*, e. g. Jinaprabhamuni, the oldest commentator of the

1) About 30 years earlier, between 410 and 432 A.D., Buddhaghosha caused the Buddhist *piṭakas* and *arthakathās* to be written down in books „for the more lasting stability of faith“. As the redaction of the Buddhist works in Ceylon and that of the Jaina works in Guzerat occurred about the same time, it may be inferred either that the Jainas adopted that measure from the Bauddhas, or that it was in the 5th century that writing was more generally made use of in India for literary purposes.

2) Down to Devarddhiganiṇ's time the Jainas must have handed down their sacred knowledge very carelessly indeed. For, eight generations after Mahāvira, a part of the „old“ works was already forgotten, and less than ten generations later the whole of the *pūrvas* was lost. At least, such is the tradition.

Kalpasūtra whose work I have been able to procure. All that criticism can reasonably hope to achieve at present is, the reconstruction of the text which the first commentators have adopted. The text of Devarddhigaṇi's recension is, probably, beyond our reach.

From the unsettled state of the Jaina literature down to Devarddhigaṇi's times it may be concluded that the language also in which it was handed down, underwent a gradual alteration. The language which Mahāvīra and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahāvīra used Samskrit. But the Jaina Prākṛit has very little affinity to the Māgadhi either of Aśoka's inscriptions or of the Prākṛit Grammarians. Nevertheless it is called Māgadhi by the Jainas themselves. In a half-stanza quoted by Hemacandra (Prākṛit Grammar IV 287) it is said that "the old sūtra was, exclusively, composed in the language called Ārdha-māgadhi".

porāṇam addhamāgaha-

bhāsā-niyaṃ havai suttam ||

Hemacandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhi, the peculiarities of which he is going to expound.

Before we proceed in our inquiry about the nature of the sacred language of the Jainas, it must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of the commentators and poets. The latter entirely conforms to the rules which Hemacandra gives in the first part of his Prākṛit Grammar for the Māhārāṣṭrī. But the Māhārāṣṭrī of Hemacandra is not identical with the Māhārāṣṭrī of Hāla, of the Setubandha, and of the dramas. Two of the most conspicuous differences are the use of dental *n* if initial or doubled, and of the *yaçruti*. The Jaina Māhārāṣṭrī, as it may be appropriately called, has been accurately described by Hemacandra, as will be evident to every one who reads one of the modern Jaina compositions, e. g. the Kālikācāryakathā.¹⁾

The language of the older Sūtras, which I shall call Jaina Prākṛit, differs from the Jaina Māhārāṣṭrī in many points. Thus the Jaina Māhārāṣṭrī generally forms the nominative of the masc. in *o* and the locative in *ṃmi*, while the Jaina Prākṛit has *e* and *ṃsi*, e. g. J. M. *Sakko*, J. P. *Sakke*, Samskrit *Çakraḥ*; J. M. *varamṃmi*, *molimṃmi*, *sāhuṃmi*, J. P. *varamsi*, *kucchṃsi*, *sāhuṃsi*. The indeclinable past participle in J. M. commonly ends in *āṇam*, *āṇa* or *uṇ*, while in the older language it ends in *ūtā* or *ūtā*

1) I hope soon to publish the text of this curious legend, which seems to contain traces of genuine historical tradition.

naṃ, e. g. J. M. *kāūṇaṃ*, *nāūṇaṃ*, *gaṃtūṇaṃ*, *kāūṇa*, *kāūṇ*, etc., J. P. *karūtā jāṇitā*, *gaṇchitā* or *karūtā ṇaṃ*, etc. The Jaina Prākṛit has preserved the aorist, while the Jaina Māhārāshṭrī usually substitutes the past participle for it. Besides these more general differences, there are in Jaina Prākṛit many archaic words, forms, and phrases which are discarded in Jaina Māhārāshṭrī.

About the nature of *Jaina Māhārāshṭrī* there can be little doubt, as we have the express statement of Hemacandra. It is, on the whole, the same language as the Māhārāshṭrī of Hāla. The differences can be accounted for by the supposition of a difference in the local origin. I believe that the Jaina Māhārāshṭrī nearest approached the language of Surāshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhi, as related above. It might therefore more appropriately be called Jaina Saurāshṭrī. But as it shares the general character of the Prākṛit commonly called Māhārāshṭrī, and as it is thus called by Hemacandra, I dare not introduce a new name.

The nature of the *Jaina Prākṛit* is also not difficult to make out. Seeing that it is on the whole the same language as the Jaina Māhārāshṭrī, from which it differs merely by the retention of archaic forms, we may justly look upon it as an older or archaic Māhārāshṭrī. Hemacandra calls it *ārsham*, the language of the Rishis, and treats it together with the Jaina Māhārāshṭrī, noting forms peculiar to it as exceptions from the general rules, and saying that, in general, rules which are binding for the common Prākṛit, may optionally be followed in the language of the Rishis (I, 3). Thereby he shows his belief, that the Jaina Prākṛit more closely resembles the Māhārāshṭrī than any of the other Prākṛits. His testimony is of great weight, because it is given in opposition to the popular opinion by one who knew Prākṛit thoroughly. The only Māgadhism which Hemacandra discovered in Jaina Prākṛit is, the nominative singular in *e* formed from masculine bases in *a*; and I have not been able to discover any other¹⁾.

1) Prof. Weber maintains that the changes of *ry rj dy* to *yy*, and of *ksh* to *kkh* prove that Jaina Prākṛit is Māgadhī. But the graphical signs which he has interpreted as *yy* and *kkh*, viz. **य** and **क**, are the signs for *jj* and *kkh*. They are used in the Jaina Māhārāshṭrī as well as in the Jaina Prākṛit, and as they have decidedly the value of *jj* and *kkh* in the former, they must have the same in the latter. For if Hemacandra had read them differently in the Jaina Prākṛit, he would have stated it as an exception to the rules I, 89 and 90. Again, when he lays down the rules that the Çaurasenī may change *ry* to *yy* (IV, 266), and that Māgadhī substitutes *y* for *j*, *dy*, *y* (IV, 292) and **क** for *ksh* between vowels (IV, 296), he would certainly have remarked that the *ārsham* had the same peculiarities, if he had read the signs in question in the same manner as Prof. Weber proposes. For the palaeographical explanation of the igns

In nearly all cases where the Çaurasenî and the Mâgadhi differ from the common Prâkṛit, the Jaina Prâkṛit conforms to the latter, except in the instance quoted above, and two more. Hemacandra (IV, 264, 265. IV, 278) prescribes for the Çaurasenî (and Mâgadhi) the nominatives and vocatives *bhayavam* and *maghavam* for *bhagavân*, *bhagavan* and *maghavân*, *maghavan*, and the form *tâ* for *tasmât*. These forms occur also in the Jaina Prâkṛit. These instances of coincidence of the Jaina Prâkṛit with other Prâkṛits than Mâhârâshṭrî are few and unimportant, compared with those in which it conforms to the common dialect. I, therefore, do not hesitate to declare the Jaina Prâkṛit to be Mâhârâshṭrî, as has already been done by Chr. Lassen in his *Institutiones linguae Pracriticae* p. 42. In those cases in which Jaina Prâkṛit differs from the Mâhârâshṭrî, it has usually retained the older forms. A trace of a still older phase of the language has been noticed above p. 4., it is the optional insertion of a vowel which is always inserted in the written language between two consonants incapable of assimilation. This freedom which is required for the scanning of Prâkṛit verses in the old sūtras, and which has some resemblance to the practice of the Vedic poets, is no more allowed by the later Prâkṛit poets. In their compositions, every vowel must necessarily be pronounced as one syllable. The difference between the practice observed in works like the *Setubandha*, the *Saptaçataka*, the later Prâkṛit stotras, etc., and that in the older metrical sūtras, can only be explained by a change of the language similar to that of the Vedic idiom to classical Samskr̥it¹).

As yet we have only traced the gradual development of the language in the sacred writings of the Jainas. But some of its irregularities are of a different kind. They seem to show that the dialect was originally different from that in which the sūtras are written. Thus the *e* of the nominative masculine is, most probably, preserved from the original Mâgadhi, which was, as I have pointed out above, the language of Mahāvira and his Gaṇadharas. To sum up, the language of the Jaina writings has not

रक (older forms of which are र्क and र्क) and र्क, it should be kept in

mind, as Dr. Bühler tells me, that the Jainas, in combining their letters, usually place the second letter below, and not behind, the first. The former signs will readily be recognised as gradual simplifications of र्क, and in the latter the old

form of *j*; र्क catches the eye. In the text of the *Kalpasūtra*, I have, accordingly, transcribed the groups in question by *klch* and *jj*.

1) The optional insertion of a vowel, chiefly before *y* and *v*, in the Vedas, was entirely rejected in the later Samskr̥it, while the insertion of the vowel which is optional in the Jaina Prâkṛit, became the rule in the later Prâkṛit, provided the group of consonants was not assimilated.

been fixed before the final rearrangement of the Jaina books. Originally a popular dialect, it was naturally adapted by those who handed down orally the sacred lore, to the dialect current at their time and in their country. As the idiom of Mahārāshṭra seems to have ranked, during the early centuries of our Era, foremost amongst the vernacular dialects of India, because the Grammarians treat it as the standard of all Prākṛits, and because it possessed a large literature, of which considerable specimens are still extant, it will not be astonishing that the Jainas yielded to its influence, and when reducing their sacred books to writing, shaped their language according to it. Such a change of language, even in written books, is not without a parallel in the history of literature, for I have already adduced above p. 4. a similar change of the German language, due to the copists, in the compositions of the middle ages. The editor of the Jaina scriptures did not choose to adopt the Māhārāshṭrī with all its peculiarities, but he retained many archaic forms which were, probably, sanctified by long tradition. For an archaic language has always been considered peculiarly fitted for a serious style.

The Jaina Māhārāshṭrī, being once fixed as a sacred language, continued to be the literary language of the Jainas until it was replaced by Saṃskṛit. All the old commentaries, the *cārṇis* and *critis*, and a great many independent compositions, were written in Prākṛit. Between 1000 and 1100 A.D., the Jainas adopted Saṃskṛit as their literary language. But the change was neither a sudden, nor a complete one. For Saṃskṛit poems by Jaina authors previous to that period, such as the Bhaktāmara stotra, the Kalyāṇamandira stotra, the Ābhāṇastutayas, are still extant, and Prākṛit works were composed later than the twelfth century, e. g. the Paryuṣaṇākalaniryaṇṭyākhyāna by Jinaprabhamuni (samvat 1364) and a great many Prākṛit stotras.

Before I leave the present topic, I must call attention to the orthography of the Jaina books. In general, all manuscripts follow the same system, but in the following points they are at variance with each other.

1) The *yaṣṛuti* is used in some manuscripts only after *u* and *ā*, in other MSS. also after *i*, *ê*; *u*, *û*; *e*, *o*. Hemacandra prescribes, in his Grammar I, 180, the *yaṣṛuti* after *u* and *ā*, but in the commentary, he says that it is occasionally seen elsewhere also. His rule is partly confirmed by our MSS. For the *ya* and *yā* always occur after the *u* and *ā*. But many MSS. write the *ya* and *yā* after all vowels. Both ways of spelling are found in very old and very good MSS. It is, therefore, impossible to decide which is the more correct one. From an etymological point of view, it is more self-consistent that the *yaṣṛuti* should be written after all vowels, because it is the remnant of a lost

consonant¹⁾. I have, therefore, retained it in the present edition of the Kalpasūtra.

2) Some MSS. change *e* and *o* before two consonants to *i* and *u*. This is due to the absence of signs for the short *e* and *o* in the Devanāgarī alphabet, whence the following dilemma arose. If *e* or *o* was written, the quantity of the vowel was neglected, for a vowel preceding two consonants is always shortened, and *e* and *o* are signs of long vowels. If, on the contrary, *i* or *u* was written, the quality of the sounds *ě* or *ō* was insufficiently rendered. I have written *e* and *o* when the Samskrit prototype has the diphthong.

3) Some MSS. write *nn*, while others prefer *ṇṇ* (see Hem. I, 228.). I have usually adopted the spelling of the majority of the best MSS. in each case.

4) Occasionally, initial *ṇ* is written in some MSS., compare Hem. I, 229.

5) Whether a consonant between two vowels should be retained, or be replaced by its substitute, or be dropped, seems to have been left to the choice of the transcriber of the Jaina books.

6) One MS. of the Kalpasūtra (India Office Library 1599.) writes *bb* for *vv*, and *b* for *v* initial in single and compound words, e. g. *bibaddhaṇa* for *vivaddhaṇa*, *Mahabīra*, etc. This peculiarity is probably due to the fact that the MS. was written in Eastern India.

7) The letters उ and ङ (u and o) are frequently interchanged. But this has no reference to the sound, because u and o are never interchanged when preceded by a consonant, except, of course, in the case under 2). The MSS. A and B of the Kalpasūtra very seldom make mistakes about the signs in question.

The diversity of orthography just described is, perhaps, due to different grammatical schools. I have carefully noted, below the text of my edition, all various readings, except those which fall under heads 6 and 7. But I have, nevertheless, not been able to decide which are the oldest and most authentic spellings. Having examined a good many paper MSS., I am convinced that they will not give us the clue to the correct orthography of Jaina Prākṛit; an examination of the oldest MSS., written on palm leaves, will, perhaps, lead to a more satisfactory result. But I think it more probable that there never was one fixed system of orthography adhered to by all Jaina writers of any time. For other Prākṛits also, e. g. that of the cave inscriptions and the vernacular dialects of modern India, frequently spell the same words in different ways.

1) In the Prākṛit inscriptions of the caves in Western India, *y* is the substitute of *j* before *i* also, e. g. *pavayitikā* and *pavaṭṭikā* = *pravrajitikā*.

After having given such information about the general questions connected with Jainism and its literature, as I was able to gather, I shall now discuss the Kalpasûtra in particular. That work does not belong to the Āgamas or sacred books of the Jainas. It is even pronounced by the Digambaras to be a forgery (see Indian Antiquary) because it contains the account of Mahāvīra's having entered the womb of Devānandā before he was placed in that of Trīṣalā, which the Digambaras deny to have been the case. But as the same story is also related in the Ācārāṅga and Āvaçyaka Sûtras, it seems to be very old, and consequently the criticism of the Digambaras falls to the ground. With the Çvetāmbaras the Kalpasûtra is a great authority, and is always read publicly during the varshāvāsa or Pajjusan.

The Kalpasûtra is supposed to be the work of Bhadrabāhu. He is said to have found the materials for it in the ninth pûrva, called Pratyākhyānapravāda, as we learn from the following passage of its commentary called Kiraṇāvalī.

praneta tāvat sarvāksharasamnipātavicakṣhaṇaḥ caturdaçapûrva-
vid yugapradhānaḥ çriBhadrabāhusvāmī daçāçrutaskandhasyā 'shtam-
ādhyayanarūpatayā pratyākhyānapravādābhidhānanavamapûrvāt
Kalpasûtram idaṃ sūtritavān. "But the author was the yugapradhāna
Bhadrabāhusvāmin, who was well versed in the combination of all
letters (see note to § 138), and knew the fourteen pûrvas. He
composed this Kalpasûtra as the eighth chapter of the Daçāçruta-
skandha, by extracting it from the ninth pûrva called Pratyākhyā-
napravāda".

The statement of the Kiraṇāvalī, which is repeated by other commentators, that the Kalpasûtra is called Paryuṣaṇākalpa, and forms the eighth chapter of the Daçāçrutaskandha, is erroneous and has been caused by a wrong interpretation of the last words of the Kalpasûtra itself. Rightly understood, they prove that it applies only to the last part, the Sāmācārīs, or rules for yatis. For at the end of the Kalpasûtra it is said that Mahāvīra "thus pronounced, thus enunciated, thus declared, thus explained the (eighth) chapter called Paryuṣaṇākalpa". These words can only have reference to the Sāmācārīs, because the Jinacaritra and the Sthavirāvalī cannot be expected to have been related by Mahāvīra. For the former mentions events which happened after his death, and the second part exclusively refers to the history of Jainism after Mahāvīra. Besides, those parts have no relation to the Paryuṣaṇā or varshāvāsa. They have, therefore, no claim to the title Paryuṣaṇākalpa, and cannot, consequently, be regarded as having, originally, made part of the eighth chapter of the Daçāçrutaskandha. The natural consequence of the preceding deduction is, that the Sāmācārīs only, being comprised by the name Paryuṣaṇākalpa, and forming the eighth chapter of the Daçāçrutaskandha, can be looked upon as the work of Bhadrabāhu. It is self-evident

that the Sthavirāvalī, which extends to many generations beyond Bhadrabāhu, was not composed by him. Nor is the Sthavirāvalī the work of one author only. For the saṃkshiptavācanā and the vistaravācanā of the Sthavirāvalī, i. e. the short, and the more detailed list of Theras, must, originally, have been independent from each other, because of their stylistic and material differences. At the end of these Sthavirāvalīs, which, originally, I presume included the last Daṣakevalin, Vajra and his pupils, only, a number of gāthās are added which give the names of the Theras from Phalgumitra down to Devarddhigaṇin. In some copies of the Kalpasūtra, a prose version of these gāthās has been inserted before them. It is apparently a modern addition, because it is omitted in many MSS., and because the oldest commentator already notices this variation of the text. Besides, the eleventh "century" (grantha 1000—1100) exceeds, decidedly, the prescribed extent, to which it will be reduced by the rejection of the chapter in question. Finally, the first two paragraphs of the Sthavirāvalī are independent of the rest, and once formed, I believe, a part of the Jinacaritra. We can, therefore, recognise in the Sthavirāvalī four or five distinct treatises.

The Jinacaritra, possibly, may be the work of one author, though I believe Dr. Stevenson to be right in his conjecture, that the original ended with the life of Mahāvira (Kalpasūtra p. 99). But this part has most probably been enlarged by other additions besides those pointed out by Dr. Stevenson. I mention only the description of the fourteen dreams, which differs entirely from the archaic style of the bulk of the work, by its many long and complicated compounds peculiar to a comparatively modern phase of Indian poetry. It needs hardly be remarked that the passages containing the dates 980 and 993 A.V. do not refer to the author, but to Devarddhigaṇin, the editor of the Kalpasūtra. The archaic style in which the Jinacaritra is composed, and which it has in common with the old sūtras written in prose, does not speak against Bhadrabāhu's authorship. But this question must be left undecided for want of direct proof.

The Jainas seem to have been perfectly aware of the disparity of the subjects treated in the Kalpasūtra. But they account for it by saying that the first two parts are prefixed to the Paryushaṇāsāmācārīs *maṅgalārtham*, i. e. for the sake of auspiciousness. Thus we read in the Paryushaṇākālpaniryukti,

purima-carimāṇa kappo
u maṅgalaṃ Vaddhamāṇa-titthaṃmi |
to parikahiyā Jīṇa-pari-
kahā ya therāvalī c'ettha[ip]. || 61 ||

"And the religious practice of the first and the last (Jinas) is auspicious during the *tīrtha* of Vardhamāna. Hence the stories of the Jinas, and the list of the Theras, have been told here".

The later scholiasts have converted this gāthā into a metrical table of contents (adhikāratrayam) by altering the last hemistich.

purima-carimāṇa kappo
maṃgalaṃ Vaddhamāṇa-titthaṃmi |
to parikahiyā Jīṇa-gaṇa-
harāi-therāvali-carittam ||

"The religious practice of the first and the last (Jinas) is auspicious during the *tīrtha* of Vardhamāna. Hence the Jina (caritra), the list of the Theras beginning with the Gaṇadharas, and the caritra, i. e. paryuṣaṇāsāmācāris, have been told".

The Jinacaritra, the Sthavirāvali, and the Sāmācāris, united in one book under the title of Kalpasūtra, were, according to the tradition, included in Devarddhigaṇin's recension of the Jaina scriptures, though it is not contained in the Siddhānta. Two arguments speak for the correctness of the tradition: firstly the date of that event is incorporated in the Kalpasūtra; secondly the whole of the Kalpasūtra is divided into "centuries" of one hundred granthas (32 aksharas) each, a measure adopted, probably, by the editor in order to guard the text against additions. These centuries are marked in the text as **यं १००, यं २००** etc., and are to be found in all MSS. at the identical places. The Kalpasūtra is said to contain 1216 granthas, e. g. in the following verse taken from the colophon of MS. A.

ekaḥ sahaçro (!) dviçatī-sametaḥ
çliṣṭas tataḥ shoḍaçabhir vidantu |
Kalpasya saṃkhyā kathitā viçiṣṭā
viçāradaiḥ paryuṣaṇābhidhasya ||

In the present day it is commonly known as the "Bār saṃ sūtra" i. e. the sūtra of twelve hundreds.

Our present text contains, according to my calculation, more than 100 granthas above the fixed number, and the extent of the several centuries varies between 100 and 135 granthas. It is rather tempting to reduce the text to its original extent by rejecting suspicious passages. But I have refrained from doing so, because the loose style of the Kalpasūtra with its many repetitions which are peculiar to the Sūtra style, render it impossible to point out exactly those passages which are spurious.

Formerly, it is said, the whole Kalpasūtra was read on the first night of the Pajjusan. But since it was read in the sabhā of Dhruvasena, king of Āṇandapura, to console him after the death of his beloved son Senāṅgaja,¹⁾ the Kalpasūtra was explained in nine vācanās. These nine vācanās or vyākhyānas are marked in some MSS. and in some commentaries. But as there is no agree-

1) There is no agreement about the date of this event; some place it in 980 A.V., others in 993, and others again in 1080, see notes to § 148.

ment on this head, I have not introduced the division into *vācanās* in my edition. Usually, the life of Mahāvira is divided into six *vācanās*, whilst the rest of the Jinacaritra makes up the seventh *vācanā*; or the life of Mahāvira contains five *vācanās*, and the rest of the Jinacaritra two. The Theravāli and the Sāmācāris are reckoned as one *vācanā* each¹).

An other subdivision of the text is that into *sūtras* or paragraphs, which is exhibited in most MSS. in the Jinacaritra and the Sāmācāris. It is most probably due to the scholiasts, who always use it; for the Theravāli, being not commented upon, is not divided into *sūtras*. This arrangement is not exactly the same in all MSS. and commentaries. But they differ not very much so that it will be easy to identify a *sūtra* of our text in the MSS. The division of the Theravāli into 13 paragraphs is of my own making; as the MSS. do not subdivide it.

The oldest commentary on the Kalpasūtra, which, however, I have not seen, seems to have been the Cūrṇi. It was, like all Cūrṇis, written in Prākṛit, as is proved by occasional quotations from it in the commentaries. The name of its author is not mentioned. But he is always spoken of as the Cūrṇikāra. All later commentaries are, directly or indirectly, based on the Cūrṇi, and are, most probably, for the greater part translations of it into Sanskrit. For they agree, nearly verbally, in most of their explanations, a fact which can only be accounted for by our assuming that all commentators drew from the same source. And as all of them mention the Cūrṇi as their highest authority, we must, naturally, look upon that work as the basis, nay the original, of all commentaries. The more modern commentators have inserted legends from the Tīkās of the Uttarādhyayana and Āvaṇyaka Sūtras, and, occasionally, add lengthy digressions.

The oldest commentary I have used is the Pañjikā, called Saṃdehavishashadhī. It was written by Jinaprabhamuni, who completed his work in Ayodhyā, Āvina su. di. 8, saṃvat 1364 or 1307 A.D.²). The author has commented in the same work on the Paryuṣaṇākālpāniryukti also, a small treatise on the Paryu-

1) The distribution of the vyākhyānakas in MS. E is given there as follows, purima-carima-gāthā cakrastavaṃ yāvat, cakrastavagarbhāvatārasaṃcārāḥ, svapnavicāragarbhasthābhigraho, janmotsavakṛidācṛiVirakuṭumbavicārāḥ, dik-shājñānaparivāramokshāḥ, cṛiPārṇvanāthacṛiNemicaritāntārāṇi, cṛiĀdināthacaritra-Sthavirāvālyah, sāmācārimichā (?) , cṛi Kālikācāryakathā. — The Kālikācāryakathā is an independent legend, its addition to the Kalpasūtra is, therefore, quite modern. In the enumeration of the *vācanās*, given above, the life of Ādinātha or Rishabha, and the Theravāli, are contracted into one *vācanā*. By counting both parts as one *vācanā* each, and by omitting the Kālikācāryakathā, we arrive at the usual distribution of the *vācanās*.

2) I subjoin his own words.

Vaikrame strikalāviṇvedevasaṃkhye tu vatsare |
mahāśtamyām ayam puryām Ayodhyāyām samarthitah ||

śhaṇā, in 66 Prākṛit gāthās. The commentary on this work has been compiled from the Niçīthacūṛṇi, as the author states, and it is written in Prākṛit, except a few short passages in Samskrit. This curious fact illustrates best how much of their own Jaina authors added to the work of their predecessors. Had there been already a Samskrit commentary on the Paryuśaṇāpaniryukti, our author would certainly have copied it. But being left to his own resources, he made extracts from the Niçīthacūṛṇi, without even taking the trouble of translating them into Samskrit. We may be convinced that a Samskrit commentary on the Kalpasūtra existed in Jinaprabhamuni's time, because he explains that work in Samskrit, and does not give an abstract of the Cūṛṇi. My manuscript of this commentary, for which I am indebted to the liberality of Dr. Bühler, was finished samvat 1674. Extracts from it, and various readings mentioned in it, are marked in the notes by S.

The next three commentaries differ very little from the preceding one in the explanation of the text. But they contain, besides an introduction, a good many legends and extracts from other works. They do not comment upon the Paryuśaṇākalpaniryukti. These are, —

1) The Subodhikā by Vinayavijaya, samvat 1616. This commentary contains 5400 granthas. The MS. I used belongs to the Bombay collection.

2) The Kiraṇāvalī, or Vyākṛhānapaddhati, by Dharmasāgara, samvat 1628, granthas 7000. — Bombay.

3) The Kalpalatā by Samayasundara. The date is not given, but it may be inferred from the author's statement, that Jinacandra, the guru of his own guru Sakalacandra, lived under Akbar. This commentary is perhaps not the Kalpalatā the introduction of which Dr. Stevenson pretends to translate. A MS. of the Kalpalatā has kindly been lent to me by Dr. Bühler. It contains 7700 granthas, text and commentary, and bears the date, samvat 1699.

More modern works, and of less value, are, —

4) The Kalpadruma by Lakshmīvallabha. Each sūtra is followed by a Samskrit translation. The legends found in other commentaries make up the greater part of the work. At the end of the commentary on the Kalpasūtra is added the story of the Kālikā-cāryas. A MS. of the Kalpadruma is in my possession, it is very bad and modern, samvat 1903.

5) An interlineary version, or Tabā, of the Kalpasūtra by an anonymous writer. The legends, and a Guzerati explanation of the dreams, are inserted at their proper places. This commentary is contained in my MS. marked C. It was written by Abhayasundaramuni (perhaps the author?) samvat 1761.

6) An interlineary version, or Tabā, without legends etc. It is found in the MS. belonging to the India Office library, No. 1599. This is the MS. which Colebrooke used in making his abstracts.

Besides these works, which I have examined and, occasionally, used, the following should be mentioned.

7) The *Kalpaprādīpikā* by Vijayatilaka, samvat 1681, granthas 4500. I have seen a MS. of this commentary belonging to Dr. Bühler.

8) The *Çākḥābadha* by Yaçovijaya. It is mentioned by Dr. Stevenson, the *Kalpasūtra*, preface, p. IX.

9) The *Kalpasūtraṭṭhikā*. See Dr. Bühler, Report on Sanskrit MSS. 1872—1873.

10) An anonymous commentary contained in a MS. of the Berlin collection (Ms. or. fol. 638). It is a very carelessly written MS., and proved of no use. Samvat 1759.

In the notes, I have given chiefly extracts from the *Samdehaviśaushadhi*. I had first made extracts from the *Kiraṇāvalī* and the *Subodhikā*, but on receiving the *Samdehaviśaushadhi*, I preferred to give the explanations in the words of the oldest commentator.

A translation of the *Kalpasūtra* has been published by the Rev. Dr. Stevenson¹⁾. This work, which for a long time has been almost the only, and the standard, publication on Jainism, is, I regret to say it, neither accurate nor trustworthy. In the first instance, it is not what it pretends to be, a translation of the text, but, for the greater part, a carelessly made abstract. The first part has, on the whole, been rendered more faithfully than the more difficult *Sāmācārī* portion. In the former chapter, Dr. Stevenson does not leave out any considerable portion, but wherever the text presents difficulties, he paraphrases instead of translating. In the *Sāmācārī*s, the case is, however, different. There large portions have been left out, or given in a condensed form, and the meaning has rarely fully been made out²⁾.

1) The *Kalpa Sūtra* and *Nava-Tatva* (sic), two works illustrative of the Jain Religion and Philosophy. Translated from the *Māgadhi*. With an appendix containing remarks on the language of the original. By the Rev. J. Stevenson, D.D., V.P.R.A.S. Bombay. London etc. 1848.

2) I put side by side the translation of the sixth *sāmācārī*, as made by me, and as given by Dr. Stevenson.

My translation.

During the Pajjusan a collector of alms might ask (the ācārya), 'Sir, is anything required for the sick man?' and he (the ācārya) might say, "Yes" He (the sick man) should then be asked, 'How much do you require?' And he (the ācārya) will say, "Thus much should be given to the sick man. You must take no more than he (the sick) has demanded". And he (the collector of alms) should beg, and begging he should accept (the required food.) Having

Dr. Stevenson's translation.

Certain sages having asked for direction in the matter, it was laid down as a rule that in feeding a sick man you are only to take what food he may not require, if you have the Superior's permission.

It would be unjust to judge Dr. Stevenson by the standard which must now be applied to editions and translations of Samskrit and Prākṛit works, as thirty years ago Oriental studies were in their earliest infancy, and philological accuracy was not so much thought of as nowadays. Dr. Stevenson was a pioneer on his field of research, who worked with great enthusiasm and indefatigable zeal. It is to be regretted that his want of philological training,¹⁾ and his theological turn of mind, have prevented that his results should be proportionate to the labour expended. As the case stands, I can only warn all Orientalists against using his Kalpasūtra.

The present edition of the Kalpasūtra is based on the following MSS.

A. An excellent MS. in my collection. It is written with silver on 113 leaves, most of which are painted alternatively black and red. Each page contains six lines. There are many pictures in the text, and arabesques on the margin. (MSS. of this kind are not unfrequent with the Jains.) The date, Vikrama 1484 (1427 A.D.) is given in the somewhat lengthy colophon. No subdivisions, neither sūtras nor vācanās, are marked in this MS. The description of the dreams given in it differs from the common one, and is evidently not the original one, as is proved by the absence of the

obtained the quantity ordered, he should say: 'No more!' Perchance, (the giver of food might ask), "Why do you say so, Sir?" (then he should answer), ('Thus much) is required for the sick man'. Perchance, after that answer, another might say, "Take it, Sir! You may after (the sick man has been fed) eat it or drink it". Thus a man is allowed to collect alms, but he is not allowed to collect alms by pretending that it is for a sick man.

1) That Dr. Stevenson's knowledge of Prākṛit was very limited can easily be proved by the remarks he makes on the Māgadhi. He alledges (p. 141) that

तिसलाए and माहणीए are nominative forms; p. 142 he spells locative forms, *kucchiṃsi* and *samaṇaṃsi* कुछमि (sic) and शमणमि

and the indeclinable past participle *pāsittā naṃ* पाशित्ताणं. His proficiency in Samskrit may be judged by comparing his translation of a passage from the Kalpalatā (p. 13) with that given above p. 22. I subjoin Dr. Stevenson's translation. 'I am now to mention the author of the Kalpa-Sūtra. He was Sri Bhadra Bāhu Svāmi, an accomplished teacher who was well acquainted with the fourteen branches of his subject, (note; In the original पूर्व) and an accomplished teacher. Taking for his guide the works here named — the Daśaśrutaskandha, Ashtamādhyaṇa, and the discourse called Pratyākhyāna, in which he found nine branches — he composed the Kalpasūtra'.

mark यं २०० which ought to stand in the beginning of the part in question.

B. A very good MS. in my collection, fols. 80 of 9 lines. It contains many pictures illustrating the text. The date of its completion is given at the end, samvat 1521, Âçvina su. di. 11, on a Tuesday. The sūtras are sometimes numbered, but not throughout.

C. A fair MS. in my collection, samvat 1761. It contains the Ṭabā mentioned above. (5.)

E. A rather carelessly written MS. in the Berlin collection, MSS. or. fol. 647. It contains, besides the text, the Kalpāntarvācyas i. e. legends.

H. A modern MS. in the India Office Library, No. 1599. It contains the Ṭabā mentioned above. (6.) No date.

M. A modern MS. in the Bombay collection. It contains the commentary called Kiraṇāvali.

Besides these MSS., I have examined, but not collated, the following, —

1) A MS. of the text and the Kalpalatā by Samayasundara. In Dr. Bühler's collection.

2) A carelessly written but not very incorrect MS. in the Bombay collection. No date, perhaps 150 or 200 years old.

3) and 4). Two modern MSS. in the Bombay collection, containing the text of the Jinacaritra and the Sthavirāvali only.

5) A MS. in my collection, containing the text and the Kalpadruma. Very inaccurate, samvat 1903.

6) A modern and very inaccurate MS. in the Berlin collection, MSS. or. fol. 638. It contains an anonymous commentary. Samvat 1759.

The MSS. 2—6, being rather carelessly executed, have proved of no value. I have, therefore, not given the various readings found in them, in the already numerous footnotes.

As regards the system of transcription, it should be kept in mind that each vowel forms a separate syllable. As the Jaina Prākṛit has no diphthongs, diacritic signs employed by other scholars are not required. The interpretation of Prākṛit texts presenting numerous difficulties, I have thought it expedient to separate the parts of compounds. As in some Jaina MSS. the signs | and || are used for punctuation, to a far greater extent than, but with as little consistency as, in Brahminical MSS., I have made a moderate use of our system of punctuation.

Supplementary note.

I have, throughout the introduction, taken account of the tradition of the Çvetāmbaras only. The Digambaras have a tradition of their own, which differs considerably from that of the other sect. I know it from a modern Gurvāvalī lent to me by Dr. Bühler. It is written in Jepur, in the dialect of that town, and explains a number of gāthās the Prākṛit of which shows remarkable affinity to the Çauraseni. In this Gurvāvalī, two Bhadrabāhus are mentioned. Bhadrabāhu I. died 162 A.V., he was the last of the çrutakevalins. Bhadrabāhu II. was Thera 492—515 A.V. He was the disciple of Yaçobhadra, who was the disciple of Subhadra (468—474 A.V.). In Subhadra's second year, i. e. 470 A.V., Vikrama was born. This is confirmed by the following hemistich quoted in the Gurvāvalī.

sattari-cadu-sada-jutto
tiṇa kâlā Vikkamo havai jammo |

The Saṃvat Era, however, does not date from the janman, but from the rājya of Vikrama, or from the 18th year after his birth¹). Thus the year 492 A.V. is made to correspond with saṃvat 4, the date of Bhadrabāhu. From Bhadrabāhu II. down to saṃvat 1840, a continuous list of Theras is given, which looks as if based on genuine tradition.

According to the Gurvāvalī, the whole of the aṅgas was lost after Pushpadanta (633—683 A.V.). He reduced the sacred lore to writing. The year of his death (683 A.V.) is also given for the birth of Vikrama.

1) According to the statements made above, the Eras of Mahāvira and Vikrama would be separated by 488 years; hence the Nirvāṇa would fall in 545 A.D. This date is separated from that of Buddha's Nirvāṇa, according to the chronology of Ceylon, by two years only.

KALPASÛTRA

(Jinacaritra, Sthavirâvalî, Sâmacârî).



Jinacaritra.

Namo¹ arihamtānaṃ namo¹ siddhānaṃ namo¹ āyariyānaṃ namo¹
uvajjhayānaṃ namo¹ loe savva²-sāhūnaṃ.

eso paṃca-namokkāro³ savva²-pāva-ppaṇāsaṇo |
maṃgalānaṃ ca savvesiṃ² paḍhamāṃ havai maṃgalam. ||

Tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ⁴ samaṇe bhagavaṃ Mahāvire⁵
paṃca-hatth'uttare⁶ hotthā; taṃ jahā: hatth'uttarāhiṃ cue caittā
gabbhaṃ vakkamte, hatth'uttarāhiṃ gabbhāo⁷ gabbhaṃ sāharie⁸,
hatth'uttarāhiṃ jāe, hatth'uttarāhiṃ muṇḍe bhavittā agārāo⁷
anagāriyaṃ⁹ pavvaie, hatth'uttarāhiṃ anante anuttare nivvāghāe
nirāvaraṇe kasine paḍipunne kevala-vara-nāṇa-damsaṇe¹⁰ samuppanne;
sāiṇā parinivvue bhayavaṃ. (1.)

tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ¹ samaṇe bhagavaṃ Mahāvire,
je se gimhānaṃ cautthe māse aṭṭhame pakkhe āsāḍha-suddhe, tassa
naṃ āsāḍha-suddhassa² chaṭṭhi-pakkheṇaṃ³ mahāvijaya-pupph'uttara-
pavara-puṇḍariyāo⁴ mahāvimāṇāo viṣaṃ-sāgarovama-tṭhitiyāo⁵ (āu-
kkhaeṇaṃ bhava-kkhaeṇaṃ tṭhi-kkhaeṇaṃ)⁶ anantaram cayaṃ⁷ caittā
ih' eva Jambuddive⁸ dive Bhārahe vāse⁹ imise osappiṇie¹⁰ susama-
susamāe samāe viikkamtāe¹¹ susamāe samāe viikkamtāe¹¹ susama-
dussamāe¹² samāe viikkamtāe¹¹ dussama¹²-susamāe samāe bahu¹³.
viikkamtāe¹¹ [sāgarovama-koḍākoḍie bāyālisāe¹⁴ vāsa-sahassehīṃ
ūṇiyāe¹⁵]¹⁶ paṃca-hattarie¹⁷ vāsehiṃ addha-navamehi ya¹⁸ māsehiṃ
sesehiṃ¹⁹ ekka²⁰-viṣāe titthayarehiṃ Ikkhāga²¹-kula-samuppannehiṃ
Kāsava-gottehiṃ²² dohi ya²³ Harivaṃsa-kula-samuppannehiṃ²⁴
Goyama²⁵-sagottehiṃ²⁶ tevīsāe titthayarehiṃ viikkamtehiṃ²⁷ samaṇe

1. the maṃgalam is wanting in M. 1) n^oH. 2) bb H. see Introd. p. 21.
3) namu^o CEH. 4) 'aye^o H. 5) Mahāb^o H. see Introd. 6) 'ott^o M. 7) 'āu M.
see Introd. p. 21. 8) 'iye H. 9) 'iam EM. 10) dāṃsaṇadhare C.

2. 1) 'aye^o H. 2) 'u^o H. 3) divaseṇaṃ ACH. 4) 'iāo M. 5) tṭhiṭiyāo
B. tṭhiāo M. tṭhiyāo H. 6) (—) not in A; S *kvacit*. 7) caṃ B. 8) Jambū^o E.
9) dāhiṇaddha-bharahe^o added in H; B in the margin. 10) usa^o CE., uvasa^o
H. 11) vai^o C. 12) dusa^o CH. 13) not in H. 14) 'isa E. 15) 'iāe BM.
16) (—) not in AC; B in the margin. 17) 'rī H. 18) a CHM. 19) not in H.
20) ikka BEHM. 21) 'gu BCH. 22) gu^o BEM. 23) a EM. 24) ṇṇ H.
25) Gotama B, Goama M. 26) sagu^o BEM. go^o H, gu^o C. 27) vīi C.

bhagavam²⁸ Mahāvīre carime²⁹ titthayare³⁰ puvva-titthayara³⁰. niddiṭṭhe māhaṇa-Kuṇḍaggāme nayare³¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa³² bhāriyāe³³ Devāṇampīdāe māhaṇe³⁴ Jālamdhara-sagottāe³⁵ puvva³⁶-rattāvaratta-kāla-samayampi hatth'uttarāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ āhāra-vakkamṭie³⁷ bhava-vakkamṭie sarīra-vakkamṭie kucchinsi gabbhattāe vakkamṭe. (2.)

samaṇe bhagavam Mahāvīre tiṇ-ṇāṇovagae āvi¹ hotthā². 'caissāmi' tti jānai, cayaṃāṇe na jānai³, 'cue 'mi' tti jānai. jaṃ rayaniṃ ca ṇaṃ samaṇe bhagavam Mahāvīre Devāṇampīdāe māhaṇe Jālamdhara-sagottāe⁴ kucchinsi gabbhattāe vakkamṭe, taṃ rayaniṃ⁵ ca ṇaṃ sā Devāṇampīdā māhaṇi sayaniṃjaṃsi sutta-jāgarā ohiramāṇi⁶ ime⁷ eyārūve⁸ orāle kallāṇe sive dhanne maṃgalle sassirīe coddasa⁹ mahāsumiṇe pāsittā ṇaṃ paḍibuddhā. (3.) taṃ jahā,

gaya vasaha siha abhiseya¹

dāma sasi diṇayaraṃ jhayaṃ² kumbhaṃ³ |

paumasara sāgara vimāṇa

bhavaṇa⁴ rayanaṃ-uccaya sihiṃ ca. || (4.)

tae ṇaṃ sā Devāṇampīdā māhaṇi (te sumiṇe pāsati¹, te sumiṇe)² pāsittā ṇaṃ³ paḍibuddhā³ samāṇi³ hattha-tuttha-citta-m-āṇampīyā⁴ pii-maṇā⁵ parama-somaṇasiyā⁴ harisa-vasa-visappamāṇa-hiyayā⁴ dhārā-haya-kayaṃbuyaṃ⁶ piva samussasiyā⁴-roma-kūvā sumiṇ-oggahaṃ⁷ karei, karittā sayaniṃjāo abbhutṭhei, abbhutṭhittā aturiyaṃ⁴ acavalam [aviṇṇāsiyāe]⁸ rāyahapsa-sarisīe⁹ gate¹⁰, jeṇ' eva Usabhadatte māhaṇe, teṇ' eva uvāgacchai, uvāgacchittā Usabhadattaṃ māhaṇaṃ jaṇaṃ vijaṇaṃ vaddhāveī, vaddhāvittā¹¹ bhaddāsana-vara-gayā āsatthā visatthā suhāsana-vara-gayā¹² kara-yala-pariggahiyam⁴ sirasā vattaṃ¹³ dasa-nahaṃ matthaṇe aṇjaliṃ kaṭṭu¹⁴ evaṃ vayasī: (5.) 'evaṃ khalu ahaṃ¹, Devāṇuppiyā²! aṇṇa sayaniṃjaṃsi sutta-jāgarā ohiramāṇi³ 2 ime eyārūve⁴ orāle⁵ jāva sassirīe coddasa⁶ mahāsumiṇe pāsittā ṇaṃ paḍibuddhā; taṃ jahā⁷: gaya jāva sihiṃ ca. (6.) eesi ṇaṃ, Devāṇuppiyā¹! orālāṇaṃ² jāva coddasaṇaṃ³ mahāsumiṇāṇaṃ ke⁴, maṇṇe⁵, kallāṇe phala-vitti-visese bhavissai⁶? (7.)

2. 28) bhay⁰ A. 29) carame C, carama HM. 30) ⁰ka⁰ B. 31) nag⁰ B. 32) sagu⁰ BEM, gu⁰ C. 33) iāe HM. 34) ⁰ni H. 35) ssa go⁰ CH, sagu EM. 36) addha kvacit S. 37) bakk⁰ C, H always see Intr.

3. 1) not in A, yāvi B. 2) hu⁰ M. 3) yā⁰ CM. 4) ssa go⁰ C, ssa gu⁰ E, sagu⁰ M. 5) C adds ṇaṃ. 6) uh⁰ H. 7) im B. 8) eā⁰ EM. 9) cau⁰ HM.

4. 1) ea EM. 2) jjh AB. 3) kuṇḍam A. 4) bhu⁰ CH.

5. 1) pāsai B. 2) all MSS. except A and B repeat the end of § 3 ime eyārūve etc. 3) not in B. 4) no y in EM. 5) pii⁰ A. pii⁰ B. ⁰mane EHM. 6) kalambayaṃ first hand B, kayaṃbapupphagaṃ CEHM. 7) ugg⁰ CEM. 8) not in ABE. kvacit S. iāe EHM. 9) not in A. 10) gatie AE. 11) 2 A. 12) not in CH. Usabhadattaṃ as far as gayā supplied in the margin of B by a 2 hd. 13) ⁰tthaṃ C. das⁰ before sir⁰ M, the same indicated in B by 2 hd. 14) Usabhadattamāha (ṇaṃ) added in B.

6. 1) CH add sāmī. 2) not in H. ⁰iā M. 3) nh⁰ BCHM. 4) eā⁰ M yā⁰ C. 5) ur⁰ CHM. 6) cau⁰ EHM. 7) not in H.

7. 1) ⁰iā EM. 2) ur⁰ BCH. 3) cau⁰ CHEM. nh H. 4) kimp B. 5) nn E. 6) ⁰ai H.

tae¹ ñam se² Usabhadatte mahanē Devāṇampāe mahanē amtie³ eyam attham soccā⁴ nisamma haṭṭha-tuṭṭha jāva hiyae⁵ dhāra-haya-kalambuyam⁶ piva samūsasiya⁷-roma-kūve sumiṇ⁸-oggaham⁸ karei, karettā⁹ iham anupavisai, 2ttā¹⁰ appaṇo sābhāvienam¹¹ mai-puvvaenam buddhi-viññāṇenam¹² tesim sumiṇānam atth⁸-oggaham⁸ karei, karettā¹³ Devāṇampā¹⁴ mahanim¹⁵ evam vayasī: (8.)

“orālā¹ ñam tume, Devāṇuppie! sumiṇā diṭṭhā, kallāṇā ñam sivā dhannā mamgallā sassiriya² āroga³-tuṭṭhi-dihā¹⁴-kallāṇa-mamgalla-kāragā ñam tume, Devāṇuppie! sumiṇā diṭṭhā; tam jahā⁵: attha⁶-lābhō, Devāṇuppie! bhoga-lābhō, sukkha⁷-lābhō, Devāṇuppie! putta⁸-lābhō. evam khalu tumam⁹, Devāṇuppie! navaṇham¹⁰ māsānam bahu-paḍipunnānam¹¹ addh¹-atthamānam¹² rāṃdiyānam¹³ viikkam¹-ānam sukumāla-pāni-pāyānam ahīna-paḍipunnā¹⁴-paṇa¹-im¹diya¹⁵-sariraṇam lakkhaṇa-vanjaṇa-guṇovaveyam mān¹-ummāṇa-ppamāṇa¹⁶-paḍipunnā¹⁷-sujāya-savv¹-amga-sundar¹-amgaṇam sasi-somākāram¹⁸ kam¹taṇam piya¹⁵-damsaṇam surūvaṇam dārayam payāhisi. (9.) se vi ya¹ ñam dārae ummukka-bāla-bhāve viññāya²-pariṇaya²-mitte jovvaṇagam³ anuppatte¹ riuvveya-jauvveya⁴-sāmaveya-athavvaṇaveya itihāsa⁵-pamcamāṇam nigghaṃta⁶-chaṭṭhānam s¹-amgovamgānam sa-rahassānam caunham⁷ veyānam¹ sārae pārae⁸ dhārae⁹ saḍ-amga-vi saṭṭhi-tam¹ta-visārae samkhāṇe [sikkhāṇe]¹⁰ sikkhā kappe vāgarāṇe¹¹ chaṃde nirutte joisām ayaṇe aṇṇesu¹² ya¹ bahūsu¹³ bam¹bhaṇṇaesu¹⁴ [parivvāyaesu]¹⁵ naesu¹⁶ supariniṭṭhie āvi¹⁷ bhavissai. (10.) tam orālā¹ ñam tume, Devāṇuppie! jāva āroga³-tuṭṭhi⁴-dihāya⁵-mamgalla-kallāṇa-kāragā ñam tume, Devāṇuppie! sumiṇā diṭṭha⁷” tti⁷ kaṭṭu⁸ bhujjo 2 anuvūhai⁹. (11.)

tae ñam sā Devāṇampā mahanē Usabhadattassa mahanassa amtie eyam¹ attham soccā² nisamma³ haṭṭha-tuṭṭha⁴ jāva haya-hiyayā¹ kara-yala-pariggahiyam¹ dasa-naham⁵ sirasā vattam matthae amjalim

8. 1) tate CH. 2) not in A. 3) °fe C. 4) su⁰ BEM. 5) hiae EM. 6) kayambayam CH, kayambu pupphagam EM. 7) °uss⁰ EHM, ia EM. 8) ugg⁰ EHM. 9) ka 2 ttā B, 2 ttā C, 2 karittā H, karittā M. 10) anupavisittā M, iham down to ttā not in A. 11) sāhā⁰ CEHM. 12) nn EH, n M. 13) attho || ttā B. 2 karittā H. fully repeated in M. 14) °dā M. 15) °ñim H, ni M.

9. 1) ur⁰ BCH. 2) °iā EM. 3) āru⁰ EM. 4) °āo BCEH. 5) not in CM. 6) tṭh M. 7) so⁰ B. 8) in BCHM inserted before sukkha, in M after bho⁰ su⁰ pu⁰ Devān⁰. BC after bho⁰. 9) tume A, tumam H. 10) na⁰ A. 11) nn EM. 12) °māṇa BCM, °māṇa ya E. 13) °iā⁰ EM. 14) nn BEH, n M. 15) °iā⁰ M. 16) pa⁰ BCHM. 17) nn CH. 18) āgāram E.

10. 1) y only after ā EM. 2) nn BEM, kvacit¹ viññaya. S. 3) ju⁰ EM. 4) jajū⁰ A. 5) ati⁰ B. 6) °tu EM. 7) nh H. 8) vārae added in EM. 9) not in BE. 10) not in A see notes. 11) vāk⁰ A. 12) nn CEHM, n A. 13) °hu⁰ BEM, ABC, add ya. 14) nn BCHM. 15) not in A see notes. B i. marg. parini⁰ C, paribbāesu H. 16) not in A. 17) yāvi CH.

11. 1) u⁰ ACH. 2) sumiṇā diṭṭhā added in CM. 3) āru⁰ M. 4) buddhi B. 5) °ua M, °āo C. 6) jāva down to devā⁰ not in E. 7) diṭṭhā AB. itti B, tti and the rest not in A. 8) not in H. 9) °būh⁰ CH.

12. 1) y only after ā in EM. 2) su⁰ EM. 3) ni⁰ B. 4) °ā A. 5) nṇaham A.

kaṭṭu Usabhadattam māhaṇam evam vayāsi: (12.) 'evam eyaṇ¹, Devānuppiyā¹! taham eyaṇ Devānuppiyā! avitaham eyaṇ, Devānuppiyā asamdittham eyaṇ Devānuppiyā! icchiyam² eyaṇ, Devānuppiyā! paḍicchiyam² eyaṇ, Devānuppiyā! sacceṇam esam³ aṭṭhe, jah' eyaṇ⁴ tubbhe vayaha' tti kaṭṭu te sumiṇe sammam paḍicchai⁵, te sumiṇe sammam paḍicchittā Usabhadatteṇam māhaṇeṇam saddhīm orālāim⁶ mānussagāim bhoga-bhogāim⁷ bhujjamāṇi⁸ viharai. (13.)

teṇam kāleṇam teṇam samaeṇam Sakke dev'-impe deva-rāyā vajja-pāṇi puramdaṇe sata-kkatū¹ sahaṣṣ'-akkhe maghavaṇ pāka²-sāsane dāhiṇ'-aḍḍha³-logāhivai⁴ battisa-vimāṇa-saya-sahaṣṣāhivai⁵ erāvāṇa-vāhaṇe⁵ sur'-impe⁶ aray'-ambara-vattha-dhare ālaiya⁷-māla-mauḍe nava-hema-cāru-citta-campala-kumḍala-vilihijjamāṇa⁸-gaṇḍe⁹ [mahaḍḍhie¹⁰ mahajjuie¹⁰ mahabbale mahāyase mahāpubbhāve mahā-sukkhe]¹¹ bhāsura-bomdi¹² palāṇbamāṇa-vaṇamāle¹³ sohamme kappe sohamma-vaḍḍipsage¹⁴ vimāṇe suhammāe sabhāe sakkamsi sihāsa-namsi¹⁵, se ṇam tattha battisāe¹⁶ vimāṇa-vāsa¹⁷-saya-sāhaṣṣiṇam caurāsie sāmāṇiya¹⁸-sāhaṣṣiṇam tāyattisāe tāyattisagāṇam caṇham¹⁹ loga-pālāṇam aṭṭhaṇham¹⁹ agga-māhisīṇam sa-parivāraṇam, tiṇham²⁰ parisāṇam sattaṇham aṇiyāṇam²¹ sattaṇham aṇiyāhivaiṇam²² caṇham¹⁹ caurāsītī²³ āya-rakkha-deva-sāhaṣṣiṇam aṇṇesim²⁴ ca bahūṇam sohamma-kappa-vāsiṇam vemāṇiyāṇam²⁵ devāṇam devīṇa ya āheva-ccam²⁶ porevaccam sāmittam bhaṭṭittam mahattaragattam āṇa-isara-seṇāvaccam kāremāṇe pālemāṇe mahayā "haya-naṭṭa²⁷-giya²⁸-vāiya²⁹-tamti-talatāla-tuḍiya²⁹-ghaṇamuṇṇa-paḍu-paḍaha-vāiya²⁹-ravenam divvāim bhoga-bhogāim bhujjamāṇe viharai. (14.)

imaṇ ca ṇam kevala-kappaṇam Jambuddivaṇ divaṇ¹ viuleṇam ohiṇā ābhoemāṇe 2 viharai². tattha¹ ṇam¹ samaṇam bhagavaṇ Mahāviraṇ Jambuddive dīve Bhārahe vāse dāhiṇ'-aḍḍha-bharahe māhaṇa-Kumḍaggāme nagare³ Usabhadattassa māhaṇassa Koḍālasagottassa⁴ bhāriyāe⁵ Devāṇandāe māhaṇe Jālamdhara-sagottāe⁶ kucchiṇsi gabbhattāe vakkamtaṇ⁷ pāsai, pāsittā haṭṭha-tuṭṭha-citta-m-āṇamdie namdie⁸ pii⁹-maṇe parama-somaṇassie¹⁰ harisa¹¹-vasa-visappamāṇa¹²-hiyae¹³ dhārā-haya-nīva¹⁴-surabhi¹⁵-kusuma-campumā-

13. 1) eam devānuppiā EM, throughout. 2) 'ia° EM. 3) not in M. 4) etaṇ A. 5) 'ati CH. 6) ur° BCH. 7) bhujjāim C. 8) 'nā M.

14. 1) sayakkaṭṭi EM. 2) pāga CEHM. 3) dāh B. 4) atī A. 5) inserted before battisa in EM. 6) sure°, C. 7) 'iya C, 'ia EM. 8) vila° M. 9) galle HM. 10) 'ie M. 11) [—] not in A, B i marg. by 2 hd. found in S. v. o. 12) bodī A, bumdi CE, bomdi H. 13) māladhare EM. 14) 'sae BCEM. 15) nisaṇe added in B. 16) 'āte B. 17) 'nāvāsi B, nāvāsa M. 18) iya B, ia EM. 19) nh H. 20) ta° E. 21) 'iā° EM. 22) 'iā M, 'iāhivai° E. 23) 'sie B, 'site CH, 'siṇam EM. 24) nn EM. 25) 'iā° EM. 26) ahe° C. 27) ṇ A. 28) giā EM. 29) 'ia EM.

15. 1) not in H. 2) pāsai H, pāsai ya C. 3) nay CHM. 4) sagu° EM, gu° C. 5) āte B, 'iāe EM. 6) sagu° EM, ssagu° C, ssago° H. 7) vai° A, 'te C. 8) not in B, 'diyā-ṇamdie AM, add paramāṇamdie. 9) piti A, piya H. 10) 'asie BM. 11) harasa B. 12) ppamāṇa C. 13) y only after ā in EM. 14) kapaṇba EM. 15)° hi CH, 'ha M.

laiya¹⁶ - ūsaviya¹⁷ - roma - kŭve vikasiya¹⁸ - vara - kamala¹⁹ - nayaṇa¹⁹.
vayaṇe¹⁹ payaliya²⁰ - vara - kaḍaga - tuḍiya¹³ - keūra²¹ - maudā - kumḍala -
hāra - virāyaṃta²² - vacche pālamba - palambamāṇa - gholamta - bhāsaṇa -
dhare sasambhamam turiyam¹³ cavalam sur' - imde siḥṣaṇāṇo²³ abbh-
uṭṭhei, abbhutṭhittā pāya - piḍhāo²⁴ paccoruhai²⁵, paccoruhittā²⁶
veruliya¹³ - varitṭha - ritṭha - aṃjaṇa - niuṇ' - oviya²⁷ - misimisimta²⁸ - maṇi-
rayaṇa - maṃḍiyāo²⁹ pāuyāo³⁰ omuyai³¹, omuittā³¹ ega - sādīyam¹³
uttarāsaṃgam karei, karittā³² aṃjali - maulyi¹³ - agga - hatthe tittha-
garābhimuhe³³ sattatṭha payāim aṇugacchai, aṇugacchittā³⁴ vāmaṃ
jānum aṃcei, aṃcittā³⁵ dāhiṇam jānum dharāṇi - talamsi sāhaṭṭu
tikkhutto muddhāṇam dharāṇi - talamsi nivesei³⁰, nivesittā³⁷ isim
paccunṇamai³⁸, paccunṇamittā³⁹ kaḍaga - tuḍiya¹³ - thambhiyāo¹³
bhuyāo⁴⁰ sāharai, sāharittā⁴¹ karayala - pariggahiyam¹³ sirasā vattam⁴²
dasa - nahaṃ matthae aṃjalim kaṭṭu⁴³ evaṃ vayāsi: (15.)

'namo¹ tthu ṇam arahantāṇam² bhagavantaṇam [1]³ ādi-
garāṇam⁴ titthagaraṇam⁵ sayam - sambuddhāṇam [2] purisottamaṇam⁶
purisa - siḥṇam purisa - vara - puṇḍariyāṇam⁷ purisa - vara - gaṃḍha-
hatthiṇam [3] log' - uttamāṇam loga - nāhāṇam loga - hiyaṇam⁸ loga-
paivāṇam loga - pajjoyagarāṇam⁹ [4] abhaya - dayāṇam cakkhu-
dayāṇam¹⁰ magga - dayāṇam saraṇa - dayāṇam jīva - dayāṇam¹¹ ¹²bohi-
dayāṇam [5] dhamma - dayāṇam dhamma - desayāṇam¹³ dhamma-
nāyagāṇam dhamma - sārāhiṇam dhamma - vara - cāuraṃta - cakkavattāṇam
[6] dīvo tāṇam¹⁴ saraṇam¹⁵ gai¹⁶ paiṭṭhā¹⁷ appaḍihaya - vara - nāṇa-
damsaṇa - dharāṇam viyaṭṭa¹⁸ - chaumāṇam¹⁹ [7] jīṇāṇam²⁰ jāvayāṇam
tiṇṇāṇam²¹ tārayāṇam buddhāṇam bohayāṇam²² muttāṇam mo-
yagāṇam⁸ [8] savvaṇṇāṇam savva - darisīṇam²³ sivaṃ ayalam aruṇam²⁴
aṇamtaṃ akkhayam avvābāham²⁵ apunārāvatti - siddhi - gai - nāma-
dheyam⁸ ṭhāṇam sampattāṇam namo jīṇāṇam jīya²⁶ - bhayāṇam²⁷ [9]

15. 16) 'iya C, 'ia EM. 17) uss^o H, 'ia EM, ūsasiya A. 18) viga^o
BC, vīasia EM. 19) kamalāṇanayāṇe E, kamalāṇanayāṇa^o M, k^o vay^o
nay^o B. 20) pac^o CM, 'ia EM, palambiya A. 21) keyūra B. 22) varāi-
yaṃta C. 23) not in BEHM. 24) 'āu H. 25) ati C. 26) 2 ttā CH, 2 B.
27) ovaciya A, ocia E, ovia M. 28) 'tta CH. 29) iāo AEM. 30) 'uāo AEM.
31) um^o BH, see¹⁸. 32) 2 ttā A, egasādīyam u 2 ttā B. 33) titthag^o A. 34) C
adds sattatṭha payāim. sattatṭha aṇu 2 ttā A, aṇu 2 ttā B. 35) 2 ttā ABC.
A adds vāmaṃ jānum, B adds vāmaṃ. 36) 'ai H. 37) A(B)C add tikkhutto
muddhāṇam, blotted out in B. 38) ṇṇ M. 39) ṇṇ M, isim added in H, 2 ttā
AC. 40) uāo CEM. 41) 2 ttā ABC, AB add kada. 42) not in E. 43) not in H.

16. 1) 'u EM. 2) ari^o EM. 3) the numbers in brackets are found in ABC,
they indicate the *sampads*. 4) āi^o BEHM. 5) tittham^o A, 'yar^o EHM. 6) utt^o
EM. 7) 'riy^o B, 'riṇāṇam EM. 8) y only after ā in EM. 9) 'oa AEM. 10) H
adds jivadayāṇam. 11) not in AH. 12) not in M. 13) not in A, 'si^o H.
14) ttāṇam H. 15) ṇa EH. 16) gai E. 17) pati^o A, ṇam added in H. 18) viṇṭa
CE, via^o M. 19) chaumm^o CM. 20) ṇṇ H. 21) ṇṇ CM. 22) bohiy^o C, vohiy^o
B, bohaṇam M. 23) damsīṇam B. 24) aruam CE, arūam M, arūvam H.
25) 'vāh^o B. 26) jia EHM. 27) the following gāthā is inserted in C: je āṇā
(!) siddhā je (a) bhavissam' anāgae kāle | sampai a vattamāṇā, savve ti-vihe
ṇa vandāmi ||.

namo³⁸ 'tthu nam samanassa bhagavao³⁹ Mahāvīrassa ādigarassa³⁹ carama³¹-titthagārassa puvva-titthayara-nidditthassa jāva sampāviu-kāmassa; vāpdāmi nam bhagavaṃtam tattha-gayaṃ³² iha-gae³²; pāsau³³ me bhagavaṃ tattha-gae³⁴ iha-gayaṃ' ti³⁵ kaṭṭu samanāṃ bhagavaṃ Mahāvīraṃ vāpdai³⁶ namāpsai³⁶, 2 ttā³⁷ sihāsaṇa-varamsi puratthābhimuhe³⁸ sannisanne³⁹. tae nam tassa Sakkaṃ dev'imdassa deva-ranno⁴⁰ ayam eyārdve ajjhatthi⁴¹ cimtīe patthi māṇogae sampappe samuppajjithā: (16.)

'na¹ eyam² bhūyaṃ², na eyam² bhavvaṃ, na eyam² bhavissaṃ³: jaṇ nam⁴ arahantā vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta-kulesu vā paṃta-kulesu vā tuccha-kulesu vā daridda-kulesu vā kiviṇa⁵-kulesu vā bhikkhāga⁶-kulesu vā māhaṇa-kulesu vā āyāimsu vā āyāimti⁷ vā āyāissamti vā (17.) evaṃ khalu arahantā¹ vā cakkavaṭṭi vā baladevā vā vāsudevā vā ugga-kulesu vā bhoga-kulesu vā rāiṇṇa⁸-kulesu vā³ Ikkhāga-kulesu vā khattiya⁴-kulesu vā Harivaṃsa-kulesu vā annayaresu⁵ vā tahappagāresu vā vi-suddha-jāi⁶-kula-vāmsesu vā āyāimsu vā³⁷ (18.) atthi puṇa ese vi bhāve log'-accheraya-bhūte. aṇamāhiṃ osappiṇi¹-ussappiṇiṃ² viikkamāhiṃ³ samuppajjai⁴ 900 nāma-gottassa⁵ vā⁶ kammaṃsa akkhinassa aveiyassa⁷ añijjinnassa⁸ udayaṇaṃ, jaṇ nam⁹ arahantā vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta¹⁰-kulesu vā paṃta¹⁰-kulesu vā tuccha-daridda-bhikkhāga-kiviṇa-(māhaṇa-kulesu vā)¹¹ āyāimsu¹² vā³, kucchimsi gabbhattā¹³ vakkamimsu vā¹⁴ vakkamamti vā vakkamissamti vā ; no ceva nam joṇi-jammaṇa¹⁵. nikkhamāṇaṃ nikkhamimsu vā nikkhamamti vā nikkhamissamti vā! (19.) ayam ca nam samāne bhagavaṃ Mahāvīre Jambuddive¹ dīve¹ Bhārahe¹ vāse māhaṇa-Kuṃḍaggāme nayare Usabhadattassa māhaṇassa Kōḍāla-sagottassa² bhāriyā³ Devāṇampdāe māhaṇie Jālaṃdhara-sagottā⁴ kucchimsi gabbhattā⁵ vakkamte. (20.) tam jiyam¹ eyam¹ tiya¹-paccuppanna²-m-anāgayāṇaṃ sakkāṇaṃ dev'imdāṇaṃ³ deva-rāiṇaṃ⁴, arahante⁵ bhagavaṃte tahappagārehiṃto aṃta⁶.

16. 28) 'u E. 29) 'au M. 30) āi E, adi M, kar^o A. 31) cari^o B. 32) gat^o CH. 33) 'ai B, kvacit S. 34) gao B. 35) tti M. 36) 'ati CH. 37) not in ABM. 38) 'ritth^o C. 39) 'sanne CH, nisanne M, samnisanne B. 40) nn CH. 41) abbh^o H.

17. 1) no khalu CH, na kha M. 2) see 16^o. 3) bhavissai C. 4) nn EHM, jaṇ nam BC. 5) kiviṇa BC. 6) 'ayara ABE. 7) āyāimti B.

18. 1) ari^o EM. 2) nn CHM, rāyanna E. 3) AE, add nāya-kulesu vā. 4) ia E. 5) nn A annat^o B. 6) jāti C. 7) fully repeated in M.

19. 1) usa^o B, ussa^o EM, uva^o H. 2) osa^o BE, usa^o M, ava^o CH. 3) viti^o C, vai E, CH add. kayāim. 4) B adds tti. 5) gu^o BEM. 6) not in AE. 7) aved. S. 8) nn CEHM, añji^o C. 9) jaṇ nam C, janam EHM. 10) 'mṭta B. 11) not in AB. 12) āimsu B, āy^o M. 13) down to no not in A. 14) C abbreviates in 3. 15) jamma C.

20. 1) not in ACH. 2) go^o C, sagu EM. 3) iāo EM. 4) ssago^o H, sagu EM.

21. 1) see 16^o. 2) nn CHM. 3) am^o C. 4) rāi^o A. 5) ari^o E, down to tuccha not in H. 6) attā B.

kulehinto pamta-kulehinto⁷ tuccha-daridda-bhikkhāga-kivina⁸. kulehinto⁹ tahappagāresu¹⁰ vā ugga-kulesu vā bhoga-kulesu vā rāinna¹¹-kulesu¹² vā¹² Nāya¹³-khattiya-Harivamsa-kulesu¹⁴ vā¹⁴ annayaresu¹⁵ vā tahappagāresu visuddha-jāi¹⁶-kula-vamsesu vā [rajja-sirim kāremānesu pālemānesu]¹⁷ sāharāvittae. tam seyaṃ khalu mama¹⁸ vi¹³, samaṇaṃ bhagavaṃ Mahāviraṃ carama¹⁹-tithayaraṃ puvva-tithayara-nidditthaṃ māhaṇa-Kuṇḍaggāma²⁰ nayarā²⁰ Usa-bhadattassa māhaṇassa²¹ Koḍāla-sagottassa²² bhāriyāe¹ Devānampāda māhaṇie Jālamdhara-sagottāe²³ kucchio²⁰ khattiya¹-Kuṇḍaggāma nayare²⁴ Nāyāṇaṃ khattiyaṇaṃ¹ Siddhatthassa khattiyassa¹ Kāsava-gottassa²⁵ bhāriyāe¹ Tisālāe khattiyāṇie¹ Vāsīttha-sagottāe²³ kucchimsi gabbhattāe sāharāvittae; je vi ya¹ naṃ se Tisālāe khattiyāṇie¹ gabbhe, tam pi ya¹ naṃ Devānampāda māhaṇie Jālamdhara-sagottāe²⁶ kucchimsi gabbhattāe sāharāvittae¹ ti²⁷ kaṭṭu evaṃ sampehei, evaṃ²¹ sampehittā Hariṇegamesiṃ pāyattāṇiyāhivaiṃ²⁸ devaṃ saddāveī, -Hariṇegamesiṃ devaṃ²⁹ saddāvittā evaṃ vayāsi: (21.)

'evaṃ khalu, Devānuppiyā! na' eyaṃ bhūyaṃ, na¹ eyaṃ bhavvaṃ, na¹ eyaṃ bhavissaṃ: jaṇ naṃ arahantā vā cakkavaṭṭi² vā baladevā² vā vāsudevā vā aṃta⁶-pamta⁷-kivina³-daridda-tuccha-bhikkhāga-māhaṇa⁴-kulesu⁵ vā⁵ āyāmsu vā 3. evaṃ khalu arahantā vā cakkā⁶ bala⁶ vāsudevā vā ugga-kulesu vā bhoga-rāinna⁸-khattiya-Ikkhāga-Harivamsa-kulesu vā annayaresu vā tahappagāresu visuddha-jāi-kula⁸-vamsesu⁸ āyāmsu vā 3. (22.) atthi puṇa esa bhāve log'-accheraya-bhūe. aṇamtaṃhim ussappiṇi-osappiṇiṃhim viikkamtaṃhim samuppajjai¹ nāma-gottassa kammassa akkhinassa aveiyassa² anijjinnassa udaenaṃ, jaṇ naṃ arahantā vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta-kulesu vā pamta-kulesu vā tuccha-daridda-kivina³-bhikkhāga-kulesu⁴ vā āyāmsu vā 3, no⁵ ceva naṃ joṇi-jammaṇa-nikkhamanaṇaṃ⁶ nikkhamimsu vā 3. (23.) ayaṃ ca naṃ samaṇe bhagavaṃ Mahāvire Jambuddive dīve Bhārahe yāse māhaṇa-Kuṇḍaggāma nayare¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa bhāriyāe Devānampāda māhaṇie Jālamdhara-sagottāe kucchimsi gabbhattāe vakkamte. (24.) tam jiyāṃ eyaṃ tiya-paccu-

21. 7) not in A, down to taha⁰ not in H. 8) kivana AE, EM add māhaṇa. 9) not in A, M adds vā māhaṇakulehinto vā. 10) āhinto A. 11) nn A, rāyanna M. 12) not in BCEHM. 13) not in C. 14) not in AB. 15) annā⁰ A, annat B, nn CEM, annesu H. 16) jāti B. 17) not in ABCE. 18) mama A, not in C. 19) carima B. 20) o and u initial in a syllable henceforth not discriminated in M. 21) not in M. 22) sagu⁰ E. 23) sagu EM. 24) nag A. 25) gu⁰ EM. 26) sagu EM, gu⁰ B. 27) tti EM. 28) pāy⁰ B, ⁰nā⁰ E, nā M, ⁰vai BH. 29) not in EM.

22. I have given only the more important v. r. of the §§ 22—26, for the rest see 17—21. 1) na A. 2) AM as below. 3) kivana AH. 4) only in M. 5) not in M. 6) atta B. 7) pamta B. 8) M adds nāya. kulesu A.

23. 1) ⁰aṃti AB, ⁰tti H. 2) aved⁰ A. 3) kivana A. 4) not in A. 5) no A. 6) nī⁰ A.

24. 1) nag⁰ A.

ppanna¹-*m*-aṇāgayaṇam sakkāṇam dev'-impdāṇam deva-rāṇam, arahante bhagavante tahappagārehimto ampa²-kulehimto³ pampa²-kulehimto³ tuccha-kiviṇa⁴-daridda-vaṇimaga-[*jāva*-māhaṇa]-kulehimto tahappa-gāresu ugga-kulesu vā bhoga-rāṇa¹-[Nāya]-khattiya-Ikkhāga-Harivaṇsa-kulesu⁵ vā annayaresu tahappagāresu visuddha-jāi-kula-vamsesu vā sāharāvittae. (25.) tam gaccha ṇam tumam samanāṇam bhagavaṇ Mahāviraṇ māhaṇa-Kuṇḍaggāmao nayaṇā¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa bhāriyāe Devāṇampdāe māhaṇie Jālaṇ-dhara-sagottāe kucchio khattiya-Kuṇḍaggāme nayare Nāyāṇam khattiyaṇam Siddhatthassa khattiyassa Kāsava-guttassa bhāriyāe Tisalāe khattiyāṇie Vāsiṭṭha-sagottāe kucchipsi gabbhattāe sāharāhi; je vi ya ṇam se Tisalāe khattiyāṇie gabbhe, tam pi ya ṇam Devāṇampdāe māhaṇie Jālaṇdhara-sagottāe kucchipsi gabbhattāe sāharāhi, sāharittā mama eyam āpattiyam khippāṇam eva paccappiṇāhi'. (26.) tae ṇam se Harinegāmesī¹ pāyattāṇiyāhivai² deve³ Sakkeṇam dev'-impdāṇam deva-rannā evaṇ vutte samāṇe haṭṭhe⁴ *jāva* hiya⁵. kara-yala *jāva* tti kaṭṭu: "evaṇ⁶ jaṇ devo āṇavei" tti⁷; āṇāe vinaṇṇam vayanam paḍisunē⁸, evaṇ⁶ paḍisunittā Sakka⁹ dev'-impdassa deva-ranno¹⁰ amtiā¹⁰ parinikkhamai¹², uttara-puraththimam diṣi-bhāgam avakkamai, avakkamittā vevuviya-samugghāṇam samohaṇai¹³, 2 ttā samkhijjāṇam joyaṇāṇam dāṇḍam nissarai¹⁴; tam jahā¹⁵: rāyaṇāṇam vayarāṇam¹⁶ veruliyāṇam¹⁷ lohīyakkhāṇam¹⁷ masāragallāṇam hamsa-gabbhāṇam pulayaṇam sogamdhīyāṇam¹⁷ jōrasāṇam¹⁸ amjaṇāṇam amjaṇapulayaṇam [rāyaṇāṇam]⁶ jāyarūvāṇam subhagāṇam amkāṇam phaliṇāṇam riṭṭhāṇam 16 ahābāyare¹⁹ poggale²⁰ parisāḍei, 2 ttā⁶ ahāsuhume poggale²¹ pariyaḍiyati²², (27.) 2 ttā¹ duccam² pi vevuviya³-samugghāṇam samohaṇai⁴, samohaṇittā uttara-vevuvīyam rūvaṇ viuvvai, viuvvittā tae ukkiṭṭhāe turīyāe³ cavalāe cheāe⁵ camdāe jayaṇāe⁶ uddhuyāe³ sigghāe divvāe deva-gāle⁷ vittivayamaṇe⁸ 2 tiriyaṇ asamkhejjāṇam diva-samuddāṇam majjham majjheṇam, jeṇ'eva Jambuddive dive, jeṇ'eva⁹ Bhārahe vāse, jeṇ'eva māhaṇa-Kuṇḍaggāme nayare¹⁰, jeṇ'eva¹¹ Usabhadattassa māhaṇassa gihe¹², jeṇ'eva Devāṇampdā māhaṇi, teṇ'eva uvāgacchai, uvāgacchittā āloe samanassa bhagavaṇ Mahāviraṇsa paṇāmaṇ karei, 2 ttā Devāṇampdāe māhaṇie saparijaṇāe¹³ osovaṇim¹⁴ dalai¹⁵, 2 ttā asubhe¹⁶ poggale¹⁷

25. 1) ṇṇ A. 2) °tta B. 3) BCM om. 4) °ava° AM.

26. 1) nag A; BCH *jāva*, instead of Usabhadattassa down to je vi.

27. 1) °shi H. 2) aggan° A, pa° B, °piya° B, niā E, °nniā° M. 3) not in H. 4) °a EH. 5) hiae EM, not in BH. 6) not in M. 7) not in BH. 8) eti C, °amti H. 9) down to uttara° not in BEM. 10) ṇṇ C. 11) iya° CH. 12) paḍi° CH, °ei A, 2 ttā added in H. 13) °ṇati C, ṇṇai B, *kvacit* S. 14) °ir° E. 15) not in E. 16) vair° BCEH. 17) see 16°. 18) °sarāṇam A. 19) āhā° B. 20) pu° all except B. 21) pu° all except AB. 22) °ai A, pariāei EM.

28. 1) pariāittā M. 2) doccam BHS. 3) see 16°. 4) °ati C, ṇṇai B. 5) not in ABM, H after camdāe. 6) jaṇ° E. 7) gāle E, °tie C. 8) vii° EH, vii° M, °vaim° H. 9) om. HM. 10) ṇa° H, nag° E. 11) not in H. 12) gehe M. 13) E adds a. 14) as° E, us° H. 15) dalayai A. 16) °he BCH. 17) pu° CEHM.

avaharai, subhe¹⁶ poggale¹⁷ pakkhivai, 2ttā “añujāṇau me¹¹ bhagavaṃ” tti kaṭṭu samaṇaṃ bhagavaṃ Mahāviraṃ avvābāhaṃ¹⁸ avvābāheṇaṃ¹⁸ kara-yala-sampudenaṃ giṇhai¹⁹, 2ttā jeṇ’eva khattiya³. Kuṇḍaggāme nayare²⁰, jeṇ’eva Siddhatthassa khattiyassa³ gihe²¹, jeṇ’eva Tisālā khattiyāṇi³, teṇ’eva uvāgacchai, 2ttā Tisālāe khattiyāṇi³ sa-pariṇāṇā²² osovaṇiṃ¹⁴ dalai¹⁵, 2ttā asubhe²³ poggale¹⁷ avaharai, 2ttā subhe²³ poggale¹⁷ pakkhivai, 2ttā samaṇaṃ bhagavaṃ Mahāviraṃ²⁴ avvābāhaṃ²⁵ avvābāheṇaṃ²⁵ Tisālāe khattiyāṇi³ kucchimsi gabbhattāe sāharai²⁶; je vi ya²⁷ ṇaṃ se Tisālāe khattiyāṇi³ gabbhe, taṃ pi ya²⁷ ṇaṃ Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe²⁸ kucchimsi²⁹ gabbhattāe¹¹ sāharai³⁰, 2ttā¹¹ jāṃ eva disim³¹ pāu-bhūe, tāṃ eva disim³¹ paḍigae (28.) tāe¹ ukkiṭṭhāe turiyāe² cavalāe caṃḍāe¹ cheyāe³ jayaṇāe⁴ uddhuyāe² sigghāe divvāe deva-gaie⁵ tiriyaṃ² asaṃkhejjāṇaṃ⁶ dīva-samuddāṇaṃ majjhaṃ majjheṇaṃ joyaṇa²-sāhassiehiṃ⁷ viggāhehiṃ uppayamāṇe 2, jeṇaṃ eva sohamme kappe sohamma-vaḍimsae vimāṇe sakkamsi sīhāsanaṃsi Sakke dev’imhe deva-rāyā, teṇaṃ eva uvāgacchai, 2ttā Sakkassa dev’impassa deva-raṇṇo⁸ eyaṃ⁹ ānattiyam² khippāṃ eva paccappaṇai. (teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvire tin-nāṇovagaie¹⁰ yāvi hotthā: ‘sāharijissāmi’ tti jāṇai, sāharijamaṇe no¹¹ jāṇai, ‘sāharie ‘mi’ tti jāṇai)¹² (29.)

teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvire, je se vāsāṇaṃ tacce māse paṃcame pakkhe āsoya¹-bahule, tassa ṇaṃ āsoya¹-bahulassa terasī-pakkheṇaṃ bāsīm² rāimdiehiṃ viikkamtehiṃ³ tesūmassa⁴ rāimdiyassa¹ aṃtarā vaṭṭamaṇe⁵ hiyaṇu-kampaṇaṃ¹ deveṇaṃ Hariṇegamesiṇā Sakka-vayaṇa-saṃditṭheṇaṃ māhaṇa-Kuṇḍaggāmāo nagarāo⁶ Usabhadattassa māhaṇassa Koḍāla-sagottassa⁷ bhāriyāe¹ Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe⁷ kucchio⁸ khattiya¹. Kuṇḍaggāme nagare⁹ Siddhatthassa khattiyassa¹ Kāsava-gottassa¹⁰ bhāriyāe¹ Tisālāe khattiyāṇi¹ Vāsītṭha-sagottāe⁷ puvva-rattāvaratta-kāla-samayamsi hatth’uttarāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ avvābāhaṃ¹¹ avvābāheṇaṃ¹² kucchimsi gabbhattāe sāharie¹³. (30.)

jaṃ rayāṇiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahāvire Devāṇaṃdāe

28. 18) EM add divveṇaṃ paheṇaṃ, B i. marg. 19) nh EH. 20) nag^o E. 21) gehe C. 22) paria^o EM. 23) ^ohe CEHM. 24) ^ore C. 25) ^ovāh^o B. 26) ^oati C. 27) a BEM. 28) sagu^o BCEHM. 29) ^oecha^o H. 30) ^oati H. 31) ^osaṃ BE.

29. 1) not in AB. 2) see 16^e. 3) not in ABM. 4) jain^o B. 5) gaie E, viivayamaṇe add. in C. 6) ^okhi^o BCEHM. 7) ^ossihim B, ^oie^o E. 8) nn ACEM. 9) evam E, eam M. 10) tiṇṇ BC, ga C. 11) not in A, na C. 12) not in EM, they have this passage at the end of 30.

30. 1) see 16^e. 2) ^osi B, ^osii C, sii EM. 3) vii A, vai C, bai H. 4) tess^o B. 5) ^opassa CH. 6) nay^o B, nag^o C, nay^o H. 7) sagu EM. 8) iu B, io H. 9) nay^o BM, nay^o H. 10) gu^o CEHM. 11) ^ovāh^o AB. 12) ^ovāh^o B. 13) see 29¹², B repeats the same passage.

31. 1) bhay^o H.

māhaṇie Jālamdhara-sagottāe² kucchio³ Tisalāe khattiyāṇie⁴ 5 Vāsittḥa-sagottāe⁶ kucchimsi gabbhattāe sāharie, tam rayanīm ca nam sâ Devāṇamdâ māhaṇi sayanijjamsi⁷ sutta-jāgarâ ohiramāṇi⁸ 2 ime eyârûve⁹ orâlê⁸ kallāṇe sive dhanne sassirîe coddassa¹⁰ mahâsumiṇe Tisalāe khattiyāṇie⁴ haḍe¹¹ pāsittâ nam paḍibuddhâ; (tam jahâ¹²: gaya-usabha¹⁴-gâhâ)¹³ (31.)

jam rayanīm ca nam samane bhagavaṃ Mahāvire Devāṇamdāe māhaṇie Jālamdhara-sagottāe¹ kucchio² Tisalāe khattiyāṇie³ Vāsittḥa-sagottāe kucchimsi gabbhattāe sāharie, tam rayanīm ca nam sâ Tisalâ khattiyāṇi³ tamsi târisagamsi⁵ vâsa-gharamsi abbhintarae⁶ sacitta-kamme bâhiraō dūmiya⁴-ghaṭṭha-maṭṭhe vicitta-ulloya⁷-cittiya⁸. tale maṇi-ramaṇa-panāsiy⁴-amdhayāre bahu-sama-suvibhatta-bhūmi-bhāge paṃca-vaṇṇa⁹-sarasa-surabhi¹⁰-mukka-puppha¹¹-pumjovayāra-kalie¹² kâlāgaru¹³ - pavara - kumdurukka¹⁴ - turukka¹⁵ - dajjhamṭa¹⁶. dhūva-maghamaghamṭa¹⁷-gamdh'-uddhuyābhiraṃe⁴ sugamdhā-vara-gamdhie¹⁶ gamdhā-vaṭṭi-bhūe¹⁸ tamsi târisagamsi sayanijjamsi sālimgaṇa-vaṭṭie ubhao vivvoyaṇe¹⁹ ubhao unnāe majjheṇam²⁰ gambbhire gamgā-pulīṇa-vālua²¹-uddāla-sālisae oyaviya²²-khomiya²³. dugulla - paṭṭa - paḍicchanne suviraiya²³-raya - ttāṇe ratt' - aṇsuya²⁴. sambue²⁵ suramme āṇaga²⁶-rūya²⁷-būra²⁸-navāṇiya²⁹-tūla³⁰. phāse sugamdhā-vara-kusuma-cunna-sayanovayāra-kalie puvva-rattāvaratta-kāla-samayamsi sutta-jāgarâ ohiramāṇi³¹ im' eyârûve³² orâlê³¹ kallāṇe³³ sive³⁴ dhanne maṃgalle sassirîe coddasa³⁵ mahâsumiṇe pāsittâ nam paḍibuddhâ. tam jahâ:

gaya-vasaha³⁶-siha³⁷ abhiseya⁴

dāma sasi diṇayaram jhayam³⁸ kumbham |
paumasara sâgara vimāṇa-

bhavaṇa³⁹ rayan'-uccaya sihim ca || (32.)

1. tae nam sâ Tisalâ khattiyāṇi¹ tap-paḍhamayāe taoya²-cauddam-tam ūsiya³-galia⁴-vipula-jalahara-hāra⁴-nikara-khīra-sâgara-sasamka-kiraṇa-daga-rama-ayaya⁵-mahāsela-paṃḍurataram samâgaya-mahuyara⁶-sugamdhā-dāṇa-vāsiya-kapola⁷-mūlam deva-rāya-kumjara-vara-

31. 2) sagu⁰ EM. 3) ū BH. 4) y only after ā in M. 5) A om. 6) ssa BC. see². 7) sah.⁰ H. 8) u⁰ H. 9) eār⁰ M, ār⁰ E. 10) cau⁰ BEHM. 11) haḍe A; CE add me. 12) HM om. 13) not in C. 14) ūa B, vasaha M.

32. 1) ssa⁰ B, sagu EM. 2) ū H. 3) see 16⁸. 4) ssa⁰ CE, ūgu⁰ EM, go⁰ H. 5) tārasi B. 6) ūato A, au BM. 7) ūoga B, ūoa EM. 8) not in A, cilliya H, cillia corr. in citta B, citta EM, see notes. 9) nn AEM. 10) ūhi BEHM. 11) shph AB. 12) ūie M. 13) ūguru CE. ūgāru H. 14) ūda⁰ HM, ūra⁰ B. 15) ūra⁰ B, not in H. 16) not in B. 17) ghemṭa B. 18) ūte C. 19) ūbbo⁰ CEH, ppo⁰ B, bo M, see². 20) ūeṇa ya BE, ūeṇa i C. 21) vālu A, ūā CEM. 22) oavia BEM, ubhaoyaviya A, uvaciya C. 23) ūia BEM. 24) ūua BEM. 25) samvude M. 26) āi EM. 27) rūa BEM. 28) pūra A. 29) nava⁰ A. 30) tulla C, tūlatulla EM. 31) u⁰ CH. 32) imeā⁰ B, ime eā⁰ EM. 33) not in C. 34) down to codd.⁰ not in ACHEM, EM add jāva. 35) cau BEM. 36) B gâhâ om. cet. 37) siham M. 38) jh ACH. 39) bhu⁰ H.

33. 1) BEM no y. 2) not in HM, inserted in the margin of B by 2 hd. see¹. 3) ussia B. 4) nihāra M. 5) E om. 6) see¹, kvacit mahuyara tti padam na dṛiṇyate. S. 7) kav⁰ EM.

ppamāṇaṃ picchai sajala-ghaṇa-vipula-jalahara-gajjiya¹-gambhīra-cāru-ghosaṃ ibhaṃ subhaṃ savva-lakkhaṇa-kayambiyam¹ varo-rum. (33.)

2. tao¹ puṇo dhavala-kamala-patta-payarāireya-rūva-ppabhaṃ pahā-samudaṇḍahārehiṃ² savvaṇo ceva divayaṃtaṃ aisiribhara-pillanā³-visappaṃta-kamta-sohamta-cāru-kakuhaṃ taṇu-suddha⁴-sukumāla-loma-niddha⁵-cchaviṃ thira-subaddha-maṃsalovaciya⁶-laṭṭha-suvi-bhatta-sundar'-amgaṃ picchai ghaṇa-vaṭṭa-laṭṭha-ukkiṭṭha⁷-tupp'-agga-tikkha-simgaṃ⁸ dantaṃ sivaṃ samāṇa-sohamta⁹-suddha-dantaṃ vasahaṃ amiya⁶-guṇa-maṃgala-muham. (34.)

3. tao puṇo hāra-nikara-khira-sāgara-sasamka-kīraṇa-daga-rama-rayaya-mahāsela-paṃdur'-amgaṃ¹ २०० ramañijja-picchañijjaṃ² thira-laṭṭha-paṭṭha-vaṭṭa³-pīvara-susiliṭṭha⁵-tikkha-dādhā-vidambiya⁴-muham parikamma⁴-jacca-kamala⁶-komala⁷-pamāṇa⁸-sohamta-laṭṭha-utṭhaṃ ratt'-uppala-patta-mauya⁴-sukumāla-tālu¹⁰-nillāli¹¹-agga-jīhaṃ mūsāgaya¹²-pavara-kaṇaga-tāviya⁴-āvattāyaṃta-vaṭṭa-taḍi¹³-vimala-sarisa-nayaṇaṃ visāla-pīvara-varorūṃ¹⁴ paḍipunna-vimala-khaṃdhaṃ miu-visaya-suhuma-lakkhaṇa-pasattha-vitthinna-kesarāḍova-sohiyaṃ⁴ ūsiya⁴-sunimmiya⁴-sujāya-apphodiya¹⁵-laṃgūlaṃ¹⁶ somaṃ somākāraṃ¹⁷ līlāyaṃtaṃ¹⁸ naha-yalā¹⁹ uvayamāṇaṃ niyaga⁴-vayaṇa aivayaṃtaṃ picchai sā gāḍha-tikkh'-agga-nahaṃ sihaṃ vayaṇa-siri²⁰-pallava²¹-patta-cāru-jīhaṃ. (35.)

4. tao puṇo punna¹-canda-vayaṇa uccāgaya-ṭhāna²-laṭṭha-saṃ-ṭhiyaṃ³ pasattha-rūvaṃ supaiṭṭhiya³-kaṇagamaya⁴-kumma-sarisova-māṇa-calaṇaṃ accunnaya-pīṇa-raiya⁵-maṃsala-unnaṇa-taṇu-taṃba-niddha-nahaṃ kamala-palāsa-sukumāla-kara-carāṇa-komala-var'-amgulim kuruvindāvatta-vaṭṭaṇupuvva⁶-jaṃghaṃ nigūḍha-jāṇuṃ gaya-vara-kara-sarisa-pivarorūṃ camikara-raiya³-mehalā-jutta-kamta-vitthinna-soni-cakkaṃ jacc'-amjaṇa-bhamara-jalaya-payara⁷-ujjuya³-sama-saṃhiya³-tanuya⁸-āijja⁹-laḍaha-sukumāla-mauya⁸-ramañijja-roma-rāṃ nābhī-maṃḍala-sundara-visāla-pasattha-jaghaṇaṃ kara-yala-māiya⁸-pasattha-tivaliya⁸-majjhaṃ nāṇā-maṇi-kaṇaga¹⁰-rayaṇa¹⁰-vimala-mahātavañijjābharāṇa¹¹-bhūsaṇa-virāiya⁸-m-amg'-uvamgiṃ¹² hāra-virāyaṃta-kumda-māla¹³-pariṇaddha-jalajalimta¹⁴-thaṇa-juyala⁸.

34. 1) H has always tau. 2) 'dau° CEH, 'ddau° M. 3) pell° CH, ppill° E. 4) sui H. 5) nī° CH. 6) 'ia BEM. 7) visitṭha added in CH. 8) kvacit tuppapushpaggatikkhasimam it pāṭhas S. 9) sobh. M.

35. 1) āgarāṃ CH, 'atarāṃ M. 2) pe° CH. 3) ghaṭṭa E, paṭṭa E. 4) y only after ā in BEM. 5) visitṭha added in HM. S. 6) jacca H. 7) om. E. 8) māiya H. S. 9) sobh° M. 10) tāla B. 11) nillī° M, see°. 12) mū° H. 13) tādīya CH. 14) pivarorūṃ CM. 15) 'lia B, see°. 16) lā° HM. 17) 'gār° E. 18) jaṃbhayaṃtaṃ added in CH. 19) 'āte CH. 20) siri H. 21) palamba B kvacit. S.

36. 1) ṇa CH. 2) ṭṭh CH. 3) see 35°. 4) kaṇaga CH. 5) rayaya H, see°. 6) anuvu° M. 7) paṃkar-H. 8) y omitted in BCEM. 9) āeja H. 10) rayana-kaṇaga CM. 11) 'harāṇa CEH. 12) 'gaṃ C, birāiyamgamamgaṃ H. 13) mālā H. 14) jalajalajalimta B, S. kvacit. jalajalamta CH.

vimala-kalasam āia¹⁵-pattiya⁸-vibhūsiṇa¹⁴ subhaga-jāl'-ujjaḷeṇa muttā-kalāveṇaṃ urattha-diṇāra-mālaya¹⁷-viraiṇa¹⁸ kaṃṭha-maṇi-suttaṇa ya kuṇḍala-juva³-ullasamta-amsovasatta-sobhamta-sappa-bheṇaṃ sobhā-guṇa-samudaṇaṃ āṇa-kuḍumbiṇaṃ¹⁹ kamalāmala-visāla-ramaṇiija-loyaṇaṃ⁸ kamala-pajjalāmta-kara-gahiya³-mukka-toyaṃ³ līlā-vāya-kaya-pakkhaṇaṃ suvisada²⁰-kaṣiṇa-ghaṇa-saṇha²¹-lambhamta-kesa-hattham pauma-ddaha-kamala-vāsiṇim Sirim bhaga-vaim²² picchai Himavaṃta-sela-sihare disā-ga'impōru-pivara-karābhi-siccamānim. (36.)

5. tao puṇo sarasa-kusuma-maṃḍāra-dāma-ramaṇiija-bhūyaṃ¹ campagāsoga-punnāga-nāga-piyamgu¹-sirisa-muggaraga³-malliyā³-jāi-jūhiy³-amkolla-kojja⁵-korimta-patta⁶-damaṇaya-navamāliya⁷-vaula⁸-tilaya⁸-vāsantiya¹-paum'-uppala-pāḍala⁹-kuṇḍāimutta-sahakāra-surabhi-gaṇḍhim¹⁰ aṇuvama-maṇohareṇaṃ gaṇḍheṇaṃ dasa-disā¹¹ vi vāsayaṃtaṃ savvōya¹²-surabhi-kusuma-malla-dhavaḷa-vilasamta-kamta-bahu-vanna-bhatti-cittaṃ chappaya-mahuyari¹-bhamara-gaṇa-gumagumāyāmta-niḷimta¹³-gumjāmta-desa-bhāgaṃ dāmaṃ picchai nabh'-amgaṇa-talāo¹¹ uvayaṃtaṃ¹⁴. (37.)

6. sasim ca. go-khira¹-pheṇa-daga-ṛaya-rayaya-kalasa-paṃḍuraṃ² subham hiyaya³-mayāṇa-kamtaṃ paḍipunnāṃ timira-nikara-ghaṇa-guhira⁴-vitimira-karaṃ paṃāṇa-pakkh'-amta-rāya-leham kumuya⁵-vaṇa-vibohagaṃ⁶ nisā-sobhagaṃ⁷ superimattha-dappaṇa-talovamaṃ hamsa-paḍu⁸-vannaṃ joisa-muḥa-maṃḍagaṃ tama-ripuṃ⁹ mayāṇa-sarāpūraṃ¹⁰ samudda-daga-pūragaṃ¹⁰ dumaṇaṃ jaṇaṃ daiya³-vajjiyaṃ¹¹ pāyaehim sosayaṃtaṃ puṇo soma-cārū-rūvaṃ picchai¹³ sā gagaṇa-maṃḍala-visāla-soma-camkamamāṇa-tilagaṃ⁶ rohiṇi-maṇa-hiyaya³-vallaḥaṃ devī punna-camdaṃ samullasamtaṃ. (38.)

7. tao puṇo¹ tama-pāḍala-parippuḍaṃ ceva teyasā² pajjalāmta-rūvaṃ rattāsoga-pagāsa³-kimsuya²-suya⁴-muḥa⁵-gumjaddha-rāya-sarisam kamala-vaṇālamkaraṇaṃ amkaṇaṃ joisassa ambara-tala-paivam⁶ hima-pāḍala-galaggahaṃ gaha⁷-gaṇōru-nāyagaṃ ratti-viṇāsaṃ⁸ uday'-atthamaṇesu muhutta-suḥa-damsaṇaṃ dunnirikkha⁹-rūvaṃ ratti-m-uddhamta¹⁰-duppayāra-ppamaḍḍaṇaṃ¹¹ siya¹²-vega-mahaṇaṃ picchai¹³ meru-giri-sayaya-pariyattayaṃ¹² visālaṃ sūraṃ rassi¹⁴-sahassa-payaliya¹²-ditta-sohaṃ. (39.)

36. 15) āia H. 16) ṇaṃ M, CH add ya. 17) mālā EM, māliya H. 18) oṇaṃ CEH, oṛā^o H. 19) oḍam^o C. 20) oḍda C, oya H. 21) ṇh CM. 22) ovaṃ H.

37. 1) see 35⁴. 2) muggara CH. 3) see 36⁸. 5) not in C. 6) koram^o H. 7) na^o CH, see⁴. 8) not in B. 9) pāḍ^o B. 10) oam CH. 11) āu H. 12) ooya C, see¹. 13) nilam^o C. 14) ov.^o B.

38. 1) kkh H. 2) pum^o CE. 3) see 35⁴. 4) ga^o B. 5) oṃaya, C, oṃuda H. 6) oyaṃ H. 7) soh^o C, after the following compound in E. 8) paṃ^o M. 9) kvacit tama-riduṃ S. 10) rakam C. 11) pariva^o C, see². 12) pāehim CEH. 13) pe^o S.

39. 1) not in B. 2) see 36⁸. 3) pp C. 4) suga EM, see². 5) oḥam B. 6) pp CH. 7) not in M. 8) vivaṇāsaṃ kvacit. S. 9) duni^o B. 10) suddhamta CEM, kvacit S. 11) pa^o B. 12) see 35⁴. 13) pe^o H. 14) oṃsi H.

8. tao puṇo¹ jacca-kaṇaga-laṭṭhi-paiṭṭhiyaṃ² samūha-nīla-ratta-pīya²-sukkila³-sukumāl'-ullasiya⁴-mora - piccha - kaya - muddhayaṃ dhayaṃ⁵ ahiya²-sassiriyam² phāliya²-saṃkhī⁶-amka-kumda-daga-ṛaya-rayaya-kalasa-paṃḍureṇa⁷ matthaya-ttheṇa⁸ siheṇa rāyamāṇeṇa⁹ rāyamāṇam bhittum gagaṇa-tala-maṃḍalam ceva vavasieṇam¹⁰ picchai¹¹ siva-maṇya³-māruya³-layāhaya-kampamāṇam aippamāṇam¹² jaṇa-picchaṇija¹³-rūvaṃ. (40.)

9. tao puṇo jacca-kaṃcaṇ'-ujjalanta-rūvaṃ nimmala-jala-punnam¹ uttamam dippamāṇa-soham kamala-kalāva²-parirāyamāṇam paḍipunnaya-savva-maṃgala-bheya³-samāgamam pava-ṛayaṇa-parāyaṃta⁴-kamala-tṭhiyaṃ⁵ nayaṇa⁶-bhūsaṇa-karaṃ pabbāsamaṇam savva ceva divayaṃtam soma-lacchi-nibhelanaṃ⁷ savva-pāva-parivajjiyaṃ⁸ subham bhāsuraṃ siri-varaṃ savvaya⁹-surabhi-kusuma-āsatta¹⁰. malla-dāmaṃ picchai sā rayaya-punna-kalasaṃ. (41.)

10. tao¹ puṇa² ravi-kiraṇa⁴-taruṇa-bohiya⁵-sahassapatta-sura-bhitara-pimjara⁶-jalaṃ jalacara-pahakara-parihatthaga⁷-maccha-paribhujjamāṇa-jala-saṃcayaṃ mahantaṃ jalaṃtam iva kamala-kuvalaya-uppala⁸-tāmarasa-puṃḍarīora⁹-sappamāṇa-siri-samudaeṇam¹⁰ ramaṇija-rūva-soham¹¹ pamuiy¹²-anta-bhamara-gaṇa-matta-mahuyari¹³-gaṇ'-ukkar'-olijjhamāṇa¹⁴-kamalam (240) kāyaṃbaga¹⁵-balāhaya¹⁶-cakka-kalahamsa-sārasa-gavviya¹²-saṇa¹⁷-gaṇa-mihuna-sevijjamāṇa-salilaṃ paumiṇi-pattovalagga-jala-bimbu-nicaya¹⁸-cittaṃ picchai¹⁹ sā hiyaya²⁰-nayaṇa-kaṃtam paṃpasaraṃ nāma saraṃ sararuḥābhiraṃam. (42.)

11. tao puṇo caṃda¹-kiraṇa-rāsi-sarisa-siri-vaccha-soham cauga-maṇa-pavaḍḍhamāṇa²-jala-saṃcayaṃ cavala³-caṃcal'-uccāya-pamāṇa⁴-kallola-lolaṃta-toyaṃ⁵ paḍu-pavaṇāhaya-caliya⁶-cavala-pāgaḍa-taraṃga-ramgaṃta-bhaṃga-khokhubbhamāṇa-sobhaṃta-nimmala-ukkaḍa⁷-ummi-saha-saṃbhaṃdha-dhāvamaṇoniyatta⁸-bhāsuraṇa-bhirāmaṃ⁹ mahāmagara-maccha-timi-timiṃgila¹⁰-niruddha-tilitiliyā-bhigāya¹¹-kappūra-phena-pasaraṃ mahānaṭ-turiya¹²-vega-m-āgaya-

40. 1) B adds canda-kiraṇa-rāsi-sarisa-siri-vaccha-soham. 2) see 35⁴. 3) 'lla CH. 4) see 36⁸. 5) C adds ca. 6) 'kha C. 7) 'am M. 8) 'am B. 9) not in M. 10) vasiṇam BC. 11) pe⁰ C, pa⁰ H. 12) not in H. 13) pe⁰ H.

41. 1) m CH. 2) kalāpim E, kvacit kālā-mayūra (t) kalāva S. kvacit paḍibujjhamāṇa-savva-maṃgalālaya-sam⁰ S. 3) bheā BEM. 4) pasaraṃta kvacit S. 5) thiaṃ BCEM. 6) na⁰ H. 7) nih⁰ S. 8) 'iaṃ BEM, 'ijaṇam C. 9) 'oua BEM, ooa C, 'aoya H. 10) āra⁰ C.

42. 1) not in BCEH. 2) B adds vi; punar avi C. 3) taruṇa-ravi-kiraṇa-C. 4) kara M. 5) see 35⁴. 6) 'la B. 7) 'tṭham CS. 'tṭhagam. 8) tathā ca paṭhanti: uppalaḍalasukumālo jassa ghare ullio hattho. S. 9) uru HM. 10) 'aeḥim H. 11) bh HM. 12) no y BCEM. 13) 'ukari E, 'uāri BCM. 14) 'roval⁰ C, j EH. 15) 'ya M. 16) 'ka C. 17) 'ni E. 18) mutta CH kvacit S. 19) pe⁰ H. 20) hiya BC, hiya EM.

43. 1) B adds kaṃta. 2) ddh B. tṭ M, (parivartamāna vā S). caugguṇa-pavaḍḍhamāṇa⁰ iti pāṭhas S. 3) cap⁰ M. 4) ppa⁰ EHM. 5) toam BE. 6) 'ia BCE. 7) ukkiṭṭha B. 8) dhāvamaṇoniatta B see notes. 9) bhāsuraḥ⁰ B. 10) 'gala CH. 11) tiliābh⁰ B, tilitiliābh⁰ E. 12) ia BE.

bhama-gaṃgāvatta-guppamāṇ'-uccalaṃta¹³-pacconiyatta¹⁴-bhama-māṇa-lola-salilaṃ picchai khīroya¹⁵-sāyaraṃ saraya¹⁶-rayaṇikara-soma-vayaṇā. (43.)

12. tao puṇo taruṇa-sūra-maṃḍala-sama-ppabhaṃ dippamāṇa-sohaṃ¹ uttama-kamḥaṇa-mahāmaṇi-samāha-pavara-teya²-aṭṭha-sahassa-dippaṃta-naha-ppaivaṃ kaṇaga-payara-lambamāṇa-muttā-samujjalam³ jalaṃta-divva-dāmaṃ ihāṃiga-usabha-turaga-nara-magara⁴-vihaga⁵-vāḷaga-kinnara⁶-ruru-sarabha-camara-saṃsatta-kum-jara-vaṇalaya-paumalaya-bhatti-cittaṃ gaṃdhavvopavajjamāṇa⁷-saṃ-punna⁸-ghosaṃ niccaṃ sajala-ghaṇa-viula-jalahara-gajjiya⁹-saddaṇu-nāṇā deva-dumduhi-mahāraṇaṃ sayalam avi jīva-loyaṃ¹⁰ pūra-yamtaṃ kālāguru-pavara-kumduṛukka-turukka¹¹-dajjhamta-dhūva-vās'-amga¹²-uttama-maghamaghamta¹³-gaṃdh'-uddhuyābhirāmaṃ niccāloyaṃ seyaṃ seya-ppabhaṃ sura-varābhirāmaṃ picchai¹⁴ sā sāovabhogaṃ¹⁵ vara¹⁶-vimāṇa-puṃḍariyaṃ¹⁰. (44.)

13. tao puṇa pulaga-ver'-imdanīla-sāsaga-kakkeyaṇa¹-lohiy'-akka¹-maragaya²-pavāla³-sogaṃdhiya⁴-phaliha⁵-hamsagabbha-am-jana-candappaha-vara-ramaṇehiṃ mahi-yala⁶-paiṭṭhiyaṃ⁴ gagaṇa-maṃḍal'-amtaṃ pabhāsayaṃtaṃ tūṃgaṃ meru-giri-sannikāsaṃ⁷ picchai sā rayana-nikara⁸-rāsim. (45.)

14. sihiṃ¹ ca. sā viul'-ujjala-piṃgala-mahu-ghaya²-parisiccamaṇa-niddhūma-dhagadhagaīya³-jalaṃta-jāl'-ujjalābhirāmaṃ taratama-joga⁴-juttehiṃ⁴ jāla-payarehiṃ annamannam⁵ iva anuppainnam picchai⁶ jāl'-ujjalanaṃga ambayaṃ va⁷ katthai payamtaṃ aivega⁸-camcalaṃ sihiṃ. (46.)

ime eyārīse¹ subhe some piya¹-damsaṇe surāve² suvine³ datthūna⁴ sayana-majjhe paḍibuddhā araviṃḍa-loyaṇā¹ harisapulaiy¹-amgi.

ee cau-dasa⁵ suvine⁶
savva⁷ pāsei titthayara-māyā |
jaṃ rayaniṃ vakkama⁸
kucchiṃsi⁹ mahāyaso arihā¹⁰ || (46^b.)

tae naṃ sā Tisalā khattiyāṇi¹ ime² eyārāve³ orāle⁴ coddasa⁵

43. 13) cch CH, ucchalat S. 14) paccovaliyatta (!) C, see¹². 15) ⁰oa BEM. 16) sārāya CH.

44. 1) bh CEH. 2) tea BCE, taiya H. 3) samujjalamaṃtaṃ jalaṃtaṃ iva C. 4) mak⁰ C. 5) ⁰ham⁰ B. 6) ṃn BC. 7) gaṇadhavvopavajjamāṇa kvacit S. 8) ṃn B. 9) ⁰ia BE. 10) BCE om. y. 11) turakka C. 12) kvacit sārāsaṃga S. 13) ⁰imta B. 14) pe⁰ H. 15) sāto⁰ M, sāvaogabhoga C. 16) not in H.

45. 1) y om. in BE. 2) M adds masāragalla, B i. marg. by 2hd. 3) E adds phaliṃḍa. M phaliḥā. 4) ia BCE. 5) EM om. 6) ⁰hi⁰ H, see¹. 7) ṃn B. 8) nig⁰ H.

46. 1) kh H. 2) ggh M. 3) ia BCE. 4) jogehiṃ H. 5) annamannam CH, annamannam E, annunnam M. 6) pe⁰ H; M adds sā. 7) not in H. 8) ati⁰ C.

46^b. 1) see 45¹. 2) sa⁰ B. 3) sum⁰ CEH. 4) M om. 5) codd⁰ C, caudd⁰ H. 6) sum⁰ E, mahāsumiṇe CH. 7) savve CH. 8) C om. 9) aṃsi H. 10) arahā EHM.

47. 1) see 45¹. 2) im¹ CH, ee cauddasa suvine B. 3) eā EM. 4) u⁰ CHM. 5) cau⁰ BEM.

mahāsumiṇe pāsittā naṃ paḍibuddhā samāṇi haṭṭha-tuṭṭha⁶ jāva-haya⁷ hiyayā¹ dhārā-haya-kalambu[puppha]yaṃ⁸ piva samūsaṣiṇa⁹-roma-kūvā sumiṇ'-oggahaṃ¹⁰ karei, 2 ttā sayaññijāo abbhutṭhe, 2 ttā pāya-piḍhāo paccoruhai, 2 ttā aturiyam¹¹ acavalam¹² asaṃbhantāe avilambiyāe¹ rāyahamsa-sarisie gaie¹³ jeṇ'eva sayaññije, jeṇ'eva Siddhatthe khattie¹⁴, teṇ'eva uvāgacchai, 2 ttā Siddhatthaṃ khattiyam¹ tāhiṃ iṭṭhāhiṃ kaṃtāhiṃ maṇunnāhiṃ¹⁵ maṇāmāhiṃ orālāhiṃ⁴ kallānāhiṃ sivāhiṃ dhannāhiṃ¹⁶ maṃgallāhiṃ sassiriyāhiṃ¹ 17hiyaya¹⁸-gamaññijāhiṃ 19hiyaya¹⁸-palhāyaññijāhiṃ²⁰ miya²¹-mahura-maṃjulāhiṃ girāhiṃ saṃlavamaṇi 2 paḍibohei. (47.)

tae¹ naṃ sā Tisalā khattiyāṇi² Siddhatthenaṃ rannā³ abbhānūnāyā⁴ saṃāṇi nāṇā-maṇi-rayana-bhatti-cittamsi bhaddāsanaṃsi nisiyai⁵, 2 ttā⁶ āsatthā visatthā suhāsana-vara-gaya⁷ Siddhatthaṃ khattiyam² tāhiṃ iṭṭhāhiṃ⁷ jāva saṃlavamaṇi 2 evaṃ vayasī: (48.)

'evaṃ khalu ahaṃ, sāmī! ajja taṃsi tārisagaṃsi¹ sayaññijaṃsi vanna² jāva paḍibuddhā, taṃ jahā: gaya usabha³-gāhā. taṃ eesim⁴, sāmī! orālānaṃ⁵ coddasaṇhaṃ⁶ mahāsumiṇāṇaṃ ke, maṇṇe⁷, kallāne phala-vitti-visese bhavissai?' (49.)

tae¹ naṃ se Siddhatthe rāyā Tisalāe khattiyāṇie² aṃtie³ eyaṃ aṭṭhaṃ soccā⁴ nisamma haṭṭha-tuṭṭha⁵-citte ānaṃdie pī⁶-maṇe parama-somaṇassie⁷ harisa-vasa-visappamaṇa-hiyae² dhārā-haya-nīva-surahi⁸-kusuma-camcumālaiya⁹-roma-kūve te sumiṇe oḍḍhai¹⁰, 2 ttā ihaṃ pavisai¹¹, 2 ttā appaṇo sāvāvieṇaṃ mai¹²-pūvaenaṃ¹³ buddhi-vinnāṇenaṃ¹⁴ tesim sumiṇāṇaṃ atth'-oggahaṃ¹⁵ karei¹⁶, 2 ttā Tisalaṃ khattiyāṇim tāhiṃ iṭṭhāhiṃ jāva maṃgallāhiṃ miya²-mahura-sassiriyahiṃ² vaggūhiṃ¹⁷ saṃlavamaṇe 2 evaṃ vayasī: (50.)

"orālā¹ naṃ tume, Devānuppie! sumiṇā diṭṭhā, 2 kallānā naṃ tume, Devānuppie! sumiṇā diṭṭhā, evaṃ sivā dhannā maṃgallā sassiriyā³ āroga⁴-tuṭṭhi-dihā⁵-kallāna-300-maṃgalla-kāragā naṃ tume, Devānuppie! sumiṇā diṭṭhā⁶, attha-lābho, Devānuppie! bhoga-lābho, Devānuppie! putta-lābho, Devānuppie! sokkha⁷-lābho, Devānuppie! rajja-lābho, Devānuppie! evaṃ khalu tumaṃ⁹ Devān-

47. 6) not in ACH. 7) not in BCH. 8) kayamba EHM, kalamba BC, pupphagam BCEHM. 9) u^oss CEHM, see¹. 10) u^o EHM. 11) n ACH, see¹. 12) nm C. 13) gaie E. 14) ite A. 15) nn H. 16) nn A, S. 17) not in A. 18) hiaya BEM. 19) AE om. 20) in CH before¹⁸. 21) miu CH. see¹.

48. 1) tate AE. 2) see 45¹. 3) nn H. 4) nn CM, n H. 5) 'iai B, 'iyai CHM, 'iai E. 6) not in E, nisiitta A, nisiitta H. 7) H adds piyāhiṃ.

49. 1) 'yaṃsi. 2) nn BEM, not in CH, they add sutta. 3) vasaha CM, om. B. 4) tesim H. 5) u HM. 6) cau BEM, nh M. 7) nn BM.

50. 1) tate H. 2) see 45¹. 3) 'aṃti C. 4) su^o EM. 5) down to hiyae excl. om. in M, indicated by jāva. 6) pīti AC. 7) 'ite A. 8) 'bhi A. 9) iya C, see². 10) u^o HM, nh BEM, 'ati M. 11) apupa^o CEHM, S. 12) mati A. 13) 'atenam A. 14) nn A. 15) u^o BEHM. 16) 'eti C. 17) vaggūhiṃ H.

51. 1) u CHM. 2) A omits the following passage. BC: kallānā naṃ tu^o. 3) 'ia BE, 'iyā H. 4) 'ru^o E. 5) āo EH, āoya M. 6) taṃ add. in E. 7) su^o BCEHM. 8) not in AB. 9) tume CHM.

uppie¹⁰! navanham¹¹ māsānam bahu-paḍipunnānam addh'-attha-
mānam rāimdiyānam¹² viikkamtānam¹³ amham kula-keum¹⁴ amham
kula-divam kula-pavvayam kula-vaḍimsayam kula-tilayam kula-kitti-
karam¹⁵ kula-dipakaram¹⁶ kula-ādhāram¹⁷ ¹⁸kula-naṃdi-karam¹⁸ kula-
jasa-karam¹⁹ kula-pāyavam kula-vivaddhaṇa-karam sukumāla-pāni-
pāyam ahiṇa-sampunna¹⁹. pamc'-impdiya¹². sariram lakkhaṇa-vamjana-
guṇovaveyam¹² mān'-ummāna-ppamāna²⁰. paḍipunna²¹. sujāya-savv'-
amga-sundar'-amgam sasi-somākāram kamtam piya-damsanam²²
surdvam⁸ dārayam payāhisi. (51.) se vi ya¹ nam dārae ummukka-
bāla-bhāve vinnāya². parinaya-mitte³ jovvanagam⁴ anuppatte sūre vire
vikkamte⁵ vitthinna⁶. viula⁷. bala-vāhaṇe rajja-va⁸ rāyā bhavissai⁹. (52.)
tam orālā¹ nam tume jāva doccam² pi taccam pi anuvūhai³. tate⁴
nam sā Tisalā khattiāni⁵ Siddhatthassa ranno amtie eyam⁵ attham
soccā⁶ nisamma haṭṭha-tuṭṭha⁷ jāva haya-hiyayā⁸ kara-yala⁸. pari-
ggahiyam⁹ dasa-naham⁹ matthae amjalim kaṭṭu evam vayāsi: (53.)

'evam eyam¹, sāmī²! avitaham eyam¹, sāmī! asamdiṭṭham eyam¹,
sāmī! icchiam¹ eyam¹, sāmī³! paḍicchiam¹ eyam¹, sāmī³! icchiya¹.
paḍicchiam¹ eyam¹, sāmī³! sacceṇam esam⁴ atthe se, jah' etam⁵
tubbhe vadaha⁶ tti kaṭṭu te sumiṇe sammam paḍicchai, 2 ttā
Siddhatthenam rannā abbhāṇunnāyā samāni nānā-maṇi-rayana-bhatti-
cittāo bhaddāsaṇāo⁷ abbhutṭhei, 2 ttā aturiyam acavalam⁴ asambham-
tāe avilambiyāe rāyahamsa-sarisie gāe⁸, jeṇ'eva sae sayanijje, teṇ'-
eva uvāgacchai, 2 ttā⁹ evam¹⁰ vayāsi¹¹: (54.)

'mā me te¹ uttamā pahāṇa māṃgallā sumiṇā annehim² pāva-
sumiṇehim paḍihammissamti' tti³ kaṭṭu devaya-gurujaṇa-samba-
ddhāhim⁴ pasatthāhim māṃgallāhim dhammiyāhim laṭṭhāhim kahāhim
sumiṇa-jāgariyam paḍijāgaramāni 2 viharai. (55.)

tate¹ nam Siddhatthe khattie paccūsa-kāla-samayamsi koḍum-
biya²-purise saddāvei, 2 ttā evam vayāsi: (56.) 'khippām eva bho,
Devānuppiyā! ajja savisesam bāhriyam¹ uvaṭṭhāna-sālam gamdho-
daya²-sittam suiya³-sammajjiṇvalittam⁴ sugamdha-vara-pamca-vanna⁵-
pupphovayāra-kaliyam kālāguru⁶-pavara-kumḍurukka-turukka-ḍa-

51. 10) sumiṇā diṭṭhā add. in H. 11) na A, nh M. 12) see 45¹.
13) viti⁰ A. 14) heum pāṭhāntara S. 15) kula-vitti-karam CEHM, kvacd
api dṛiṣyate S. 16) °yaram EHM. 17) °lādh⁰ BE, āh⁰ CH. 18) not in
AB. 19) nn BHM, paḍip⁰ H. 20) pa E. 21) nn A. 22) piyam sudamsanam
AB, see¹².

52. 1) a BE. 2) nn AH. 3) ma⁰ A. 4) ju⁰ BEM. 5) vii⁰ M. 6) nn A.
7) vipula BEM. 8) vati A. 9) °ai HM.

53. 1) u HM. 2) du⁰ BEM. 3) anub⁰ H. 4) tae BEM. 5) see 45¹.
6) su⁰ BEM. 7) °tṭhā AB. 8) °talām A. 9) nna⁰ A.

54. 1) see 45¹. 2) M adds taham eyam sāmī. 3) om. in C. 4) °am A.
esa B. 5) eyam BCHM, see¹. 6) vay⁰ BEM. 7) °āto CH. 8) gatie A. 9) CH
add sayanijjam durūhai, 2 ttā. 10) not in A. 11) not in AB.

55. 1) om. BC. 2) nn A. 3) ti A, om. in B. 4) °bamdho C.

56. 1) tae BEM. 2) °ia BE.

57. 1) see 45¹. 2) °ga M. 3) suia CM, not in AH. 4) in HM, ito A.
5) nn A. 6) °garu A.

jhampta-dhūva-maghamaghampta-gamdh'-uddhuyābhirāmaṃ¹ sugam-dha-vara-gamdhīyaṃ¹ gamdhavattī-bhūyaṃ¹ kareha kāraveha, karittā ya⁷ kāravittā⁸ ya⁷ sihāsaṇaṃ rayāveha, 2 tta mam⁹ eyam¹⁰ ānattīyaṃ khippām¹¹ eva¹¹ paccappīnaha. (57.)

tate¹ naṃ te koḍumbiya²-purisā Siddhatthenaṃ rannā evaṃ vuttā samānā hattha³-tuttha⁴ jāva haya-hiyayā² karayala jāva kaṭṭu: 'evaṃ sāmi' tti ānāe vīnaeṇaṃ vayanāṃ paḍisaṇanti⁵, 2 tta Siddhatthassa khattiyassa² amtiā⁶ paḍinikkhamanti, 2 tta jeṇ' eva bāhīriyā uvatthāṇa-sālā, teṇ' eva uvāgacchamti, 2 tta khippām eva savisesaṃ bāhīriyaṃ² uvatthāṇa-sālaṃ gamdhodaya⁷-sittāṃ⁸ jāva sihāsaṇaṃ rayāvīnti⁹, 2 tta jeṇ' eva Siddhatthe khattī¹⁰, teṇ' eva uvāgacchamti, 2 tta karayala-pariggāhiyaṃ² dasa-nahaṃ¹¹ sirasā vattam amjalim kaṭṭu Siddhatthassa khattiyassa² tam ānattīyaṃ² paccappīnanti. (58.)

tate¹ naṃ Siddhatthe khattīe kallaṃ pāu-ppabbhāyāe rayāṇie phull'-uppala-kamala-komaḷ'-ummiliyaṃmi² aha³-pamḍure pabbhā⁴ rattāsoga⁵-ppagāsa⁶-kimsuya⁷-suya⁷-muha-gumjaddha-rāga-sarise⁸ (bandhujīva-ga-pārāvaṇa⁹-calāna-nayāṇa¹⁰-parahuya¹¹-suratta-lo-yaṇa¹²-jāsuyāṇa¹³-kusuma-rāsi-himgulaya¹⁴-niyārāreya¹⁵-rehampta-sarise¹⁶)¹⁷ kamalāyara-saṇḍa-bohae utthīyaṃmi⁷ sūre sahasa-rassimmi dīpāyare tēyasa jālaṃte (ahakkameṇa¹⁸ nie¹⁸ divāyare¹⁸ tassa ya kara-paharāparaddhaṃmi amdhayāre bālāyava-kumkumeṇaṃ khaciya vva jīva-loe)¹⁹ sayanijjā²⁰ abbhutthēi, (59.) 2 tta¹ pāya-piḍhāo paccoruhai, 2 tta jeṇ' eva aṭṭaṇa-sālā, teṇ' eva uvāgacchāi, 2 tta aṭṭaṇa-sālāṃ anupavisai, 2 tta aṇeṇa-vāyāma-jogga²-vaggāṇa-vāma-ddaṇa-malla-juddha-karaṇehiṃ samte³ parissamte saya-pāga-sahasapāgehiṃ sugamdhā⁴-tillā⁵-mī-āiehiṃ⁶ piṇanijjehiṃ⁷ dīvanijjehiṃ⁸ mayanijjehiṃ⁹ vinphanijjehiṃ¹⁰ dappanijjehiṃ¹⁰ savv'-imdiya¹¹-gāya-palhāyanijjehiṃ¹² abbhāṃgie¹³ tillā¹⁴-cammamasi¹⁵ niuṇehiṃ¹⁶ paḍipunna¹⁷-pāni-pāya-sukumāla-komala³-talehiṃ purisehiṃ¹⁸ abbhāṃgaṇa¹³-parimaddaṇ'-uvvalāṇa-karaṇa-guṇa-nimmāiehiṃ cheehiṃ¹⁹ dakkhehiṃ paṭṭhehiṃ kusalehiṃ mehāvīhiṃ jīya¹¹-parissamehiṃ²⁰ aṭṭhi²¹-suhāe mamsa-suhāe tayā-suhāe roma-suhāe

57. 7) not in H. 8) °ve° A. 9) mama EM. 10) eam E. 11) not in ABM.

58. 1) tae BEM. 2) see 45¹. 3) °tthā AB. 4) not in AB. 5) su° E. °imti A. 6) °iyāo A, °iāto CH. 7) °ya EM. 8) suci A, suia EM. 9) °amti E, °itti H. 10) °ite A. 11) not in AB.

59. 1) tae BEM. 2) °iit° HM, °ia° BE. 3) ahā CEM. 4) pah° H. 5) °ya H. 6) °se B. 7) see 45¹. 8) not in BEM, S *kvacit*. 9) °aya CHM, S. 10) H om. 11) °ua BCEM. 12) loā° BEM. 13) °ua° BCEM, °ūna H. 14) °luya S, °lua B. 15) °āti° HS, °ga EM. 16) sassirīe H. 17) not in A, *kvacit* S.; in CH this compound and 19 after bohae. 18) not in BEM. 19) not in A. 20) °āto H.

60. 1) sayanijjāo abbhutthittā M. 2) joga BCE, joggaṇa M. 3) not in AB. 4) °dhi A. 5) tillaga A, tella C. 6) āi° BC. 7) AB add jīnphanijjehiṃ. 8) AB add dappanijjehiṃ. 9) mayanāni° BCHM. 10) not in A. 11) °ia BE. 12) pall° E, adds abbhāṃgehiṃ. 13) abbi° A. 14) te° A. 15) °mimi M. 16) not in AB, niuṇa-sippovagāe hiṃ *kvacit* S. 17) ṇṇ A. 18) not in M. 19) chaṇḍehiṃ A. 20) M adds purisehiṃ. 21) tth A.

cauvvihāe²² suha-parikammaṇāe²³ samvāhaṇāe²⁴ samvāhie²⁴ samāṇe
 avagaya²⁵-parissame aṭṭaṇa-sālāo paḍinikkhamai, (60.) 2ttā jeṇ'eva
 majjana-ghare, teṇ'eva uvāgacchai, 2ttā majjana-gharam aṇupavisai,
 2ttā¹ sa-mutta²-jālākulābhiraṇe³ vicitta-maṇi-rayana-kotṭima⁴-tale
 ramaṇiije nhāṇa⁵-maṇḍavampi nāṇa-maṇi-rayana-bhatti-cittaṇsi
 nhāṇa⁶-piḍhampi suha-nisanne⁷ pupphodaehi ya⁸ gaṇḍhodaehi ya⁸
 usiṇodaehi⁹ ya¹⁰ suddhodaehi ya⁵ kallāṇa-karaṇa¹¹-pavara-majjana-
 vihi¹² majjie tattha¹³ kouya⁸-saehim¹⁴ bahu-viheim kallāṇa-
 pavara-majjana-vasaṇe pamhala-sukumāla-gaṇḍha-kāsaṇi¹⁵-lūhiy⁸-
 amge¹⁶ ahaya¹⁷-sumah'aggha-dūsa-rayana-susamvude¹⁸ sarasa-
 surabhi¹⁹-gosiṣa-candaṇḍulitta-gatte sui-mālā-vannaga⁷-vilevane
 āviddha-maṇi-suvanne⁷ kappiya⁵-hār'-addhahāra-tisaraya-pālaṃba-
 palambamāṇe²⁰ kaḍi-suttaya²¹-kaya²²-sobhe²³ piṇiddha²⁴-geviije
 aṇgulijaga-laliya⁸-kayābharane vara²⁵-kaḍaga-tuḍiya⁸-thambhiya-
 bhue²⁶ ahiya⁸-rūva-sassirīe kuṇḍala-ujjoviyāṇaṇe²⁷ maṇḍa-ditta-sirae
 hār'-otthaya²⁸-sukaya-raiya⁸-vacche²⁹ muddiya⁸-piṇḍal'-aṇḍulie³⁰
 pālaṃba-palambamāṇa³¹-sukaya-paḍa-uttariije nāṇa-maṇi-kaṇaga-
 rayana-vimala-mah'ariha-niṇḍoviya⁸-misimisimpta³²-viraiya⁸-susiliṭṭha-
 viṣiṭṭha-naddha⁴⁷-āviddha-vīra-valae; kiṇ bahuṇā: kappā-rukkhae³³
 ceva³⁴ alaṇḍiya³⁵-vibhūṣie³⁶ nar'impe sa-korimpta-malla-dāmeṇam
 chattenam dharijjaṇaṇam seya⁸-vara-cāmarāhiṇ uddhuvvamāṇiṇim
 maṇḍala-jaya-sadda-kayāloe aṇega-gaṇaṇāyaga³⁷-dandaṇāyaga-
 rā'-isara-talavara-māḍambiya⁸-koḍumbiya⁸-maṇṭi-mahāmaṇṭi-gaṇaga-
 dovāriya⁸-amacca-ceḍa-piḍhamadda³⁸-nagara-nigama-siṭṭhi³⁹-seṇāvai
 satthavāha-dūya⁸-saṇḍhipāla⁴⁰ saddhiṇ samparivude dhavala-mahā-
 meha⁴¹-niggae iva gaha-gaṇa-dippamta-rikkha-tārā-gaṇāṇa majjhe⁴²
 sasi vva piya⁸-damsaṇe nara-vai⁴³ nar'impe nara-vasahe nara-siṇe
 abbhahiya⁴⁴-rāya-teya⁴⁴-lacchi dippamāṇe majjana-gharaṇa⁴⁵ paḍini-
 khamai⁴⁶, (61.) 2ttā jeṇ'eva bahiriya¹ uvatthāṇa-sālā, teṇ'eva uvā-
 gacchai, 2ttā siḥasaṇampi puratthābhimuhe nisiyati², (62.) 2ttā

60. 22) 'āte A. 23) kk C, pareyammanāe A. 24) 'bāh° HM. 25) S. adds kheyā kvacit.

61. 1) S samamta-jālābhiraṇe kvacit. 2) muttā M. 3) 'jālakalāva-
 bhirāṇe A. 4) ku° EHM. 5) ṇh AB. 6) ṇh A. 7) ṇṇ A. 8) see 45¹.
 9) not in BH, upho° M, unho C placed before kallāṇa. 10) see⁸ EM add
 subhodaehi A. 11) kara A. 12) 'hīe E. 13) not in A. 14) satehiṇ H.
 15) 'ia EM, kāṣṭi A, kāṣābhi B, kasāhiya H. 16) S kvacit nāsa-nisāsa-vāya-
 vujja(?)-cakkhu-hara-vanna-pharisa-jutta-haya-lālā-pelavāirega-dhavala-kaṇaga-
 khaci°-amta-kamma-dūsa-rayana-susamvude. 17) 'am A. 18) 'bue AH.
 19) 'hi CEH. 20) 'na EHM. 21) sutta CEHM. 22) sukaya CEHM. 23) 'he
 EHM. 24) 'na° C, S kvacit piṇaddha-geviijaga-aṇgulijaga-laliy'-aṇḍiya-laliya-
 kayābharane. 25) nāṇa-maṇi-kaṇaga-rayana-vara CH. 26) bhute A, bhuve H.
 27) 'otit° H, 'oi° E, see°. 28) u° BM, a° E. 29) 'ceha A. 30) 'ie A. 31) 'na
 A. 32) misamisamta H. 33) 'au C, 'ae M. 34) viva BEM. 35) 'ia E, ie B.
 36) bhūṣite A. 37) ṇṇā° A. 38) 'ai E. 39) se° A. 40) 'vāla M. 41) 'gha
 B. 42) majje A, (ādyah!) 43) down to dippamāṇe not in AH. 44) no y in
 E. 45) 'au EHM. 46) 'ati A.

62. 1) 'ia BE. 2) nisiā BE.

appaṇo Uttara-purattthime disī-bhāe atttha bhaddāsanaṁ seya¹-
vattha-paccutthuyāṁ² siddh'atthaya³-kaya-maṅgalavayārāṁ rayāveti⁴,
2 ttā appaṇo a-dūra-sāmaṁte nāṇā-maṇi-ramaṇa-maṇḍiyāṁ⁵ ahiya⁶.
pecchanijjam⁶ mah'aggha-vara-paṭṭaṇ'uggayaṁ saṇha⁷-paṭṭa-bhatti-
saya⁸-citta-tāṇaṁ⁹ ihāmiya⁵-usabha¹⁰-turaya¹¹-nara-magara-vihaga-
vāḷaga¹²-kimnara¹³-ruru-sarabha-camara-kumjara-vaṇalaya¹⁴-pauma-
laya¹⁴-bhatti-cittam abbhimantariyaṁ¹⁵ javaniyaṁ⁵ amchāvei, 2 ttā nāṇā-
maṇi-ramaṇa bhatti-cittam attharaya¹⁶-miu-masūrag'-otthayaṁ¹⁷ seya¹.
vattha-paccutthuyāṁ¹⁸ sumauyaṁ¹⁹ amga-suha-pharisagaṁ²⁰ visi-
tṭham Tisālāe khattiyāṇi⁵ bhaddāsanaṁ rayāvei²¹, 2 ttā koḍum-
biya⁵-purise saddāvei, 2 ttā evaṁ vayāsi: (63.) 'khippāṁ eva, bho
Devānuppiyā! attṭh'-amga²-mahānimitta-sutt'-attha-dhārae³ vihiha-
sattha⁴-kusale suviṇa⁵-lakkhaṇa-pāḍhae saddāveha⁶. tate⁷ ṇaṁ te
koḍumbiya⁸-purisā Siddhatthenaṁ rannā evaṁ vuttā samāṇā haṭṭha⁹.
tutṭha¹⁰ jāva haya¹¹-hiyayā⁸ karayala jāva paḍisunaṁti¹², (64.)
2 ttā Siddhatthassa khattiyassa¹ amtiā² paḍinikkhamamti, 2 ttā
Kumḍapuram³ nagaram⁴ majjham majjheṇaṁ, jeṇ' eva suviṇa⁵.
lakkhaṇa-pāḍhagāṇaṁ gehāṁ, teṇ' eva uvāgacchamti, 2 ttā suviṇa⁶.
lakkhaṇa-pāḍhae saddāvimti⁷. (65.) tae¹ ṇaṁ te suviṇa-lakkhaṇa-
pāḍhagā² Siddhatthassa khattiyassa³ koḍumbiya³-purisehiṁ saddāviyā³
samāṇā haṭṭha-tutṭha⁴ jāva haya-hiyayā³ ṇhāyā⁵ kaya-bali⁶-kammā
kaya-kouya⁷-maṅgala-pāyacchittā suddha-ppavesāṁ⁸ maṅgallāṁ
vatthāṁ pavarāṁ⁹ parihiyā³ appa-mah'agghābharaṇāṇāṁkiya³-sarirā
siddh'atthaya-hariyāliyā¹⁰-kaya-maṅgala-muddhāṇā saehiṁ 2 gehe-
hinto niggacchamti, 2 ttā khattiya³-Kumḍaggāmaṁ nagaram majjham
majjheṇaṁ, jeṇ' eva Siddhatthassa ranno¹¹ bhavaṇa-vara-vaḍimsaga-
paḍiduvāre, teṇ' eva uvāgacchamti, (66.) 2 ttā¹ bhavaṇa-vara-vaḍim-
saga-paḍiduvāre egao² milamti, jeṇ' eva bāhiriyā³ uvatṭhāna-sālā,
jeṇ' eva Siddhatthe khattie, teṇ' eva uvāgacchamti¹, karayala-pari-
ggahiyāṁ⁵ jāva kaṭṭu Siddhattham khattiyam³ jaenaṁ vijaenaṁ
vaddhāveṁti⁶. (67.) tae¹ ṇaṁ te suviṇa²-lakkhaṇa-pāḍhagā Siddha-

63. 1) sea E. 2) cca^o A, ttha^o CHM, see⁵. 3) ga HC. 4) ei BEM.
5) see 45¹. 6) pi^o BCE, kvacit a^o-p^o-rūvaṁ S. 7) nh H. 8) sata A, B om.
9) māṇaṁ A, cittāṇaṁ C, kvacit saya-samuvaciya-māṇaṁ, kvacit saṇha-bahu-
bhatti-saya-citta-thāṇaṁ S. 10) muvaciāmāṇaṁ B. 11) ha C. 12) ga CHM.
13) bā^o EH. 14) nn H, mnn C. 15) lāta A. 16) aṇam B, iām E.
17) atthuriya A. 18) u^o BE, otthu^o C. 19) see⁵, ttha^o ACM. 20) ua BEM,
sa^o B. 21) risaṁ B, samgaṁ A. 22) eti A.

64. 1) iā BE. 2) A adds maṅgala. 3) pārae AH, C adds pārae
pāḍhae. 4) sutattha B. 5) sum^o C. 6) viha M. 7) tae B. 8) iā^o BE. 9) a
AB. 10) not in AB. 11) not in M. 12) imti A, emti M.

65. 1) iā^o BE. 2) iyāo CHM. 3) khattiyakumḍagāmaṁ H, kumḍaggāmaṁ
M. 4) nay^o C. 5) sum^o ACEH. 6) sum^o BCH. 7) emti H, eti C.

66. 1) tate A. 2) yā A. 3) see 45¹. 4) a ABE. 5) nh EH. 6) vali
A. 7) kou B, kōua E, kōūya A. 8) or siddh'appa-vesāṁ, suddhappā^o E.
9) barāṁ H. 10) see³, iyā A. 11) n CH.

67. 1) not in C. 2) egayao AH. 3) not in BE. 4) ai CH. 5) not in
EH, iām B. 6) imti M, amti B.

68. 1) tate A. 2) sum^o ABE.

tthenam rannā vāpdiya³-pūiya⁴-sakkāriya-sammāniyā⁵ samānā⁴ patt'eyam³ 2 puvva-nnatthesu⁵ bhaddāsanesu nisiyamti⁶. (68.) tae¹ nam Siddhatthe khattie Tisalam khattiyānim² javaniy²-amptariyam² thavei³, 2ttā puppha-phala-paḍipunna-hatthe parenam⁴ vīṇaenam⁴ te sumiṇa⁵-lakkhaṇa-pāḍhae evaṃ vayasī: (69.) 'evaṃ khalu Devā-nuppiyā¹! ajja Tisalā khattiyāni¹ tamsi tārisagamsi² jāva sutta³-jāgarā⁴ ohiramāni⁵ 2 ime⁶ eyārūve¹ orāle⁵ coddasa⁷ mahāsumiṇe pāsittā nam paḍibuddhā. (70.) tam jahā: gaya-usabha¹-gāhā. (71.) tam tesim¹ coddasanham² mahāsumiṇānam, Devānuppiyā³! orālānam⁴ ke, manne⁵, kallāne phala-vitti-visese bhavissai? tae⁶ nam te sumiṇa⁷-lakkhaṇa-pāḍhagā Siddhatthassa khattiyassa³ eyam³ attham soccā⁸ nisamma hatthā-tuttha⁹ jāva haya-hiyayā³ te sumiṇe⁷ ogiṇhamti¹⁰, 2ttā iham¹¹ anupavisamti¹², 2ttā annamannenam¹³ saddhiṃ samplāvimti¹⁴, (72.) 2ttā tesim sumiṇānam laddh¹-atthā gahiy²-atthā pucchiy²-atthā vinicchiy²-atthā abhigay³-atthā Siddhatthassa ranno⁴ purao⁵ sumiṇa-satthāim uccāremānā 2 Siddhattham khattiyam² evaṃ vayasī: (73.) 'evaṃ khalu Devānuppiyā¹! amham² suviṇa³-satthe⁴ bāyālisam sumiṇa⁵, tisaṃ mahāsumiṇā, bāvattarim⁶ savva-sumiṇā diṭṭhā; tattha nam Devānuppiyā⁷! arahanta-māyaro vā cakkavatti-māyaro vā arahantaṃsi vā cakkaharaṃsi vā 800 gabbham vakkamamāṇaṃsi⁸ eesim⁹ tisāe mahāsumiṇānam ime¹⁰ cauddasa mahāsumiṇe pāsittā nam paḍibujjhamti; (74.) tam jahā: gaya¹-gāhā. (75.) vāsudevāṃsi gabbham vakkamamāṇaṃsi¹ eesim² cauddasanham³ mahāsumiṇānam annayare⁴ satta mahāsumiṇe pāsittā nam paḍibujjhamti. (76.) baladeva-māyaro vā baladevaṃsi gabbham vakkamamāṇaṃsi eesim¹ coddasanham² mahāsumiṇānam annayare³ cattāri mahāsumiṇe pāsittā nam paḍibujjhamti. (77.) maṇḍaliya¹-māyaro vā maṇḍaliyaṃsi¹ gabbham vakkamte² samāne² eesim³

68. 3) see 45¹. 4) not in B, tāhim itthāhim vaggūhim uvaggahiyā samānā CH. 5) nṇ A, n H. 6) see³, nisi⁰ C.

69. 1) tate AC. 2) see 45¹. 3) thā⁰ CM. 4) oṇa M. 5) suv⁰ M, (com. sum⁰).

70. 1) see 45¹. 2) C adds sayanijjamsi. 3) not in EH. 4) not in E. 5) u⁰ CHM. 6) im¹ H. 7) cau BEM.

71. 1) oḥa EM, va⁰ M, not in BH.

72. 1) eesim CEHM. 2) cau⁰ BEM, nh H. 3) see 45¹. 4) u⁰ CHM. 5) nn HM. 6) tate AC. 7) suv⁰ M. 8) su⁰ EM. 9) otthā ABH. 10) u⁰ EM. 11) ihm E. 12) pavī⁰ ABE. 13) nn CEHM. 14) oḇti CH, oḇti E, samcāleṃti M, S kvacit.

73. 1) lahiy¹ A. 2) see 45¹. 3) ahi⁰ CEMH, S. 4) oḇa A, nṇ CH. 5) purato H.

74. 1) oḇa BE, oḇe CH. 2) ambānam C. 3) sum⁰ BEM. 4) oḇim H. 5) suv⁰ M. 6) bāh⁰ A. 7) oḇa BE. 8) vakkamāṇaṃsi BH. 9) H om. 10) C om.

75. 1) CM add vasaha.

76. 1) bakkamāṇaṃsi H. 2) tesim H. 3) co⁰ C, nh E. 4) nṇ A.

77. 1) etesim C. 2) cau⁰ BM, nh CM. 3) nṇ A.

78. 1) oḇa BE. 2) vakkamamāṇaṃsi CM. 3) etesim H.

cauddasaṇḥam⁴ mahāsumiṇaṇam annayaram mahāsumiṇam egam⁵ pā-sittā ṇam paḍibujjhamti. (78.) ime 'yaṇim¹ Devānuppiyā²! Tisālāe kha-ttiyāṇie² cauddasa³ mahāsumiṇā diṭṭhā; tam orālā⁴ ṇam Devānuppiyā²! Tisālāe khattiyāṇie² sumiṇā diṭṭhā *jāva*⁵ maṅgalla⁶-kāragā ṇam, Devā-nuppiyā²! Tisālāe khattiyāṇie sumiṇā diṭṭhā; tam jahā⁷: attha-lābho, Devānuppiyā²! bhoga-lābho, Devānuppiyā²! putta-lābho, Devānuppiyā²! sukkha-lābho⁸ Devānuppiyā²! rajja-lābho, Devānuppiyā²! evam khalu, Devānuppiyā²! Tisālā khattiyaṇi² navaṇḥam¹⁰ māsāṇam bahu-paḍi-puṇṇāṇam¹¹ addh'-aṭṭhamāṇam rāimdiyāṇam viikkamāṇam¹² tu-mhaṇ¹³ kula-keuṇ¹⁴ kula-dīvaṇ kula-pavvayaṇ kula-vaḍimsagaṇ¹⁵ kula-tilayaṇ¹⁶ kula-kitti-karaṇ¹⁷ ¹⁸kula-dīṇayaraṇ kula-ādhāraṇ¹⁹ kula-nampdi-karaṇ kula-jasa-karaṇ kula-pāyavaṇ kula²⁰-vivaddhaṇa-karaṇ sukumāla-pāṇi-pāyaṇ ahiṇa-paḍipunna-paṇc'-imdiya²-sariraṇ lakkhaṇa-vaṇjaṇa-guṇoveyaṇ²¹ māṇ'-ummāṇa-ppamāṇa-paḍipunna-sujāya-savv'-aṅga-suṇḍar'-aṅgaṇ sasi-somākāraṇ²² kamtaṇ piya-damṣaṇam surūvaṇ dārayaṇ payāhiti²³. (79.) se vi ya¹ ṇam dārae vinnāya²-pariṇaya-mitte ummukka-bāla-bhāve jovvaṇagaṇ³ anuppatte sūre viṇe viikkamte⁴ vitthiṇṇa⁵-bala-vāhaṇe cāuraṇta-cakkavaṭṭi rajja-vati⁶ rāyā bhavissai, Jiṇe vā telokka⁷-nāyaga⁸ dhamma-vara-cāuraṇta⁹-cakkavaṭṭi. (80.) tam orālā¹ ṇam, Devānuppiyā²! Tisālāe khattiyāṇie² sumiṇā diṭṭhā, *jāva* āroga³-tutṭhi-dihā⁴-kallāṇa-maṅgalla-kāragā ṇam⁵, Devānuppiyā²! Tisālāe khattiyāṇie² sumiṇā diṭṭhā." (81.)

tate¹ se² Siddhatthe rāyā tesim sumiṇa³-lakkhaṇa⁴-pādhagāṇam eyam⁵ aṭṭham soccā⁶ nisamma haṭṭha-tutṭha⁷ *jāva* haya-hiyae⁸ karayala *jāva* te sumiṇa⁹-lakkhaṇa-pādhage evam vayāsi: (82.) 'evam eyam¹, Devānuppiyā²! ²taham ²eyam¹ ²Devānuppiyā²! ³avitaham ³eyam¹, ³Devānuppiyā²! icchiyam¹ eyam¹, paḍicchiyam¹ eyam, icchiya¹-paḍicchiyam¹ eyam¹, Devānuppiyā²! sacceṇam esam aṭṭhe se, jah' eyam⁵ tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṇ paḍi-

78. 4) co⁰ AE, nh CHM. 5) before mahā⁰ CEHM.

79. 1) imeāṇam B, ime ya³ ṇam CEHM, CH add tume. 2) see 45¹. 3) co⁰ A. 4) u⁰ HM, C adds tume. 5) down to diṭṭhā not in H. 6) maṅ-gala A. 7) BEHM om. 8) oia E, B om. 9) so⁰ A, B om. 10) nh M. 11) nn BCEM, n H. 12) viti⁰ A, vai⁰ C. 13) tubbham A. 14) tumham kuladivayaṇ C. 15) oyaṇ CEM. 16) okaṇ A. 17) BEM add kulavittikaraṇ. 18) not in A, karaṇ H. 19) oia⁰ B, AH after kulajasakaraṇ. 20) H adds samāṇa, M adds tamtusaṇṭāṇa. 21) guṇovaveyaṇ HM see³. 22) oga⁰ E. 23) oia⁰ BCEHM.

80. 1) see 45¹. 2) nn BM. 3) ju⁰ BEH. 4) vii⁰ CHM. 5) vicch⁰ BCEH, nn BCM, M adds vipula. 6) vai BEHM. 7) telu⁰ BM, tilu⁰ C. 8) nāyae A. 9) not in BCEH.

81. 1) u⁰ HM. 2) see 45¹. 3) ru⁰ BCEM. 4) ao CEH, āyua M. 5) M adds tume. 6) ie H see³, the rest omitted in H.

82. 1) tae BEM. C adds ṇam. 2) not in BEM. 3) su⁰ HM. 4) all down to pādhage in the margin of B by 2d. hd. 5) eam E. 6) su⁰ EM. 7) oṭṭhe A. 8) hiya. EH. 9) suv⁰ M.

83. 1) see 45¹. 2) not in BCH. 3) not in CH. 4) esa AB. 5) etaṇ A see¹.

cchai⁶, 2 ttā te sumina⁷-lakkhaṇa-pācḥae viulenam asaneṇam⁸ puppha-vattha-gaṇḍha-mallālamkāreṇam sakkāreti⁹ sammāneti⁹, ¹⁰sakkāritā sammāpittā viulam¹¹ jīviyāriham¹ pī¹²-dāṇam dalayati¹³, 2 ttā paḍivisaṃjei¹⁴. (83.)

tate¹ nam se Sittḥatthe khattie sīhāsaṇāo abbhutṭhei², 2 ttā jen'eva Tisalā khattiyāni³ javaniy³-amṭariyā³, ten'eva uvāgacchai⁴, 2 ttā Tisalam khattiyāni³ evam vayāsi: (84.) 'evam khalu, Devā-nuppie!¹ sumina²-satthampi bāyālisaṃ suviṇā³ jāva egam mahā-suminaṃ⁴ pāsittā nam paḍibujjhamti. (85.) ime 'yāni¹ tume, Devā-nuppie! coddasa² mahāsuminā diṭṭhā; tam orālā³ nam tume⁴ jāva Jine vā⁵ telokka⁶-nāyage⁷ dhamma-vara-cakkavattī.' (86.) tate¹ nam sā Tisalā khattiyāni² eyam² atṭham soccā³-nisamma haṭṭha-tuṭṭha⁴ jāva haya-hiyayā² karayala jāva te sumiṇe sammam paḍicchai, (87.) 2 ttā Siddhatthenam ranā abbhannāyā¹ samāni nānā-maṇi-rayana-bhatti-cittāo bhaddāsaṇāo abbhutṭhei, 2 ttā aturiyam² acavalam² asambhamtāe avilambhiyāe³ rāyahamsa-sarisie gaie⁴ jen'eva sae bhavane, ten'eva uvāgacchati⁵, 2 ttā sayam bhavanam anupaviṭṭhā. (88.)

jap-pabhiim¹ ca nam samane bhagavam² Mahāvire tam³ Nāya⁴-kulam⁵ sāharie, tap-pabhiim ca nam bahave Vesamaṇa-kumḍadhāriṇo tiriya⁶-jambhayā devā Sakka-vayaṇeṇam se jāim imāim purā-porā-nāim mahānīhāniim bhavanti — tam jāhā: paḥiṇa-samiyāim⁶ paḥiṇa-seuyāim⁷ paḥiṇa-gottāgārāim⁸ ucchinna⁹-samiyāim⁶ ucchinna⁹-seuyāim⁷ ucchinna⁷-gottāgārāim⁸ gāmāgara-nagara-kheḍa¹⁰-kabbāda-maḍamba-doṇamuha-paṭṭaṇ¹¹-āsama-sambhāhā¹¹-sannivesesu¹² simghāḍa-esu vā tiesu vā caukkesu vā caccareesu vā caumhesu¹³ vā mahā-pahesu vā gāma-tṭhānesu vā nagara-tṭhānesu vā gāma-niddhamānesu vā nagara-niddhamānesu vā āvaṇesu vā devakulesu vā sabhāsu vā pavāsu vā ārāmesu vā ujjānesu vā ¹⁴vaṇesu vā ¹⁴vaṇa-saṃḍesu vā susāna - sunnāgāra¹⁵ - giri - kamdara - samti¹⁶ - samdhi¹⁷ - selovatṭhāṇa-bhavaṇa¹⁸-gihesu¹⁹ vā samnikkhittāim²⁰ ciṭṭhamti — tāim Siddhattha-rāya-bhavaṇampi sāharanti. (89.)

jap rayaniim ca nam samane bhagavam Mahāvire Nāya-kulampi sāharie tam rayaniim ca nam Nāya-kulam hiraṇṇeṇam vadḍhitthā,

83. 6) °ati C. 7) suv° M. 8) not in AB. 9) °ei BEM. 10) 2 ttā ABH. 11) vip° A. 12) pīti A. 13) °ai B. dalai EM, °lati H. 14) °eti AH.

84. 1) tae BEM. 2) °eti AH. 3) see 45¹. 4) °ati A.

85. 1) °iyā A, °iā B. 2) suv° HM. 3) sum° BEM, M adds tisam mahāsuminā. 4) °ne AB.

86. 1) imeṇam B, ime ya nam CEHM. 2) cau BEM. 3) u° CH. 4) adds Devānuppie. 5) only in M. 6) telu° BM, tilu° CH, °gga H. 7) °ate A.

87. 1) tae BEM. 2) see 45¹. 3) su° BEM. 4) tṭhā BEM.

88. 1) nū A. 2) n ABH, ia° BE. 3) °iāe BE. 4) gatie A, gaie E. 5) °ai BHM.

89. 1) °bhii B. 2) bhay° H. 3) H om. 4) nāya A, rāya BH. 5) °amsi HM. 6) see 45¹. 7) seu° C see°. 8) gu° BE, °kār° A. 9) nū A, °ccha° BE. 10) not in H. 11) °hāna B, °vāh° C. 12) S kvacit this compound before susāna°; sannivesa-ghosesu kvacit. 13) caumm° HM. 14) not in A. 15) nū A. 16) H om. 17) not in ABCM, kvacit S. 18) not in BCE, kvacit S. 19) ge° M. 20) ni° H, kvacit sannikkhittāim sannihiyāim guttāim S.

suvanṇaṇaṃ vaddhittā, ¹dhaṇaṇaṃ dhaṇaṇaṃ rajjhaṇaṃ raṭṭhaṇaṃ vaddhittā, balanaṃ vāhaṇaṇaṃ kosaṇaṃ koṭṭhāgāreṇaṃ pureṇaṃ anteureṇaṃ jaṇavaṇaṃ jasa-vāṇaṃ² vaddhittā, vipula-dhaṇa-kaṇa-rayana-maṇi-mottiya-saṃkha-sila-ppavāla-ratta-rayana-m-āṇaṃ saṃta-sāra-sāvaṇṇaṃ³ aiva 2 pū-sakkāra-samudāṇaṃ abhivaḍḍhittā. tate⁴ naṃ samaṇassa bhagava⁵ Mahāviraṇaṃ amma-piṇṇaṃ ayaṃ eyāruve⁶ ajjhatthi⁷ cimtīe patthi māṇogae saṃkappe samup-pajjittā: (90.) ‘jaṇ-pabhiṃ¹ ca naṃ amhaṃ esa dārae kucchipsi gabbhātāe vakkamte², tap-pabhiṃ³ ca naṃ amhe hiraṇṇaṇaṃ⁴ vaddhāmo, suvaṇṇaṇaṃ⁵ vaddhāmo⁶, ⁷dhaṇaṇaṃ dhaṇaṇaṃ rajjhaṇaṃ raṭṭhaṇaṃ balanaṃ vāhaṇaṇaṃ kosaṇaṃ koṭṭhāgāreṇaṃ⁸ pureṇaṃ anteureṇaṃ jaṇavaṇaṃ⁹ vaddhāmo⁶, vipula¹⁰-dhaṇa-kaṇa-rayana-maṇi-mottiya¹¹-saṃkha-sila-ppavāla-rattarayaṇa-m-āṇaṃ¹² saṃta-sāra-sāvaṇṇaṃ¹³ pū¹⁴-sakkāreṇaṃ aiva¹⁵ 2 abhivaḍḍhāmo¹⁶; taṃ jayā naṃ amhaṃ esa dārae jāe bhavissai, tayā naṃ amhe eyassa¹⁷ dāragassa eyānurūvaṃ gonṇaṃ¹⁸ guṇa-nipphannaṃ¹⁹ nāmadhiṇṇaṃ²⁰ karissāmo Vaddhamānu²¹ tti.’ (91.)

tae¹ naṃ samaṇaṃ bhagavaṃ Mahāvira māu²-anukampaṇaṃ-atthāe niccale nipphamde nireyaṇe³ allīna⁴-pallīna-gutte yāvi⁵ hotthā⁶. tae naṃ tise Tisālāe khattiyāṇi⁷ ayaṃ eyāruve⁷ jāva samuppajjittā: ‘haḍe⁸ me se gabbhe, maḍe me se gabbhe, cue me se gabbhe, galie me se gabbhe, esa me gabbhe puvvīṃ eyai⁹, iyāṇi¹⁰ no eyai⁹ tti kaṭṭu ohaya¹¹-maṇa-saṃkappā cimtā-soga-sāgaraṃ¹² pavittā kara-yala-palhattha-muḥi aṭṭa-jjhāṇovagayā bhūmi-gaya-dittīyā⁷ jhiyāi¹³. taṃ pi ya⁷ Siddhattha-rāya¹⁴-bhavaṇaṃ uvaraya-muṇṇa-taṃtī-tala-tāla-nāḍaijja-jaṇaṃ anujjāṃ¹⁵ dīna-vimaṇaṃ viharai. (92.) tae naṃ¹ samaṇaṃ bhagavaṃ Mahāvira māu² eyaṃ² eyāruvaṃ³ ajjhatthiyaṃ⁴ patthiyaṃ⁵ māṇogayaṃ saṃkappaṃ samuppannaṃ⁶ vijānittā⁷ ega-de-seṇaṃ eyai⁸. (93.) tae naṃ sā Tisālā khattiyāṇi¹ ²taṃ gabbhaṃ eyamaṇaṃ vevamaṇaṃ³ calamāṇaṃ phamdamāṇaṃ jānittā hatthā-tuttā⁴ jāva haya⁵-hiyayā¹ evaṃ vayāsi: ‘no khalu me gabbhe haḍe⁶

90. the whole passage jaṇ rayaniṃ down to tate omitted in ABE, down to jappabhiṃ S. 1) CH have only jāva-rayana-m-āṇaṃ. 2) *kvaci* S. 3) M after samu⁰. 4) tae BEHM. 5) ⁰vaṃ H. 6) cā⁰ BE. 7) ⁰ajj⁰ A.

91. 1) iam B. 2) vaya⁰ M. 3) ⁰iyam A. 4) na B. 5) na CHM. 6) H. om. 7) dhaṇaṇaṃ jāva saṃtasāra⁰ M. 8) ku⁰ BE, before kosaṇaṃ B. 9) E adds jaṇavaṇaṃ. 10) viola CH. 11) mu⁰ BEH, ⁰ia BE. 12) ād⁰ C; āṇaṃ B. 13) ⁰ujj⁰ BEM. 14) piti C. 15) ativa C. 16) ahi⁰ AE. 17) see 45¹. 18) gu⁰ BEHM, na E. 19) pp C. 20) ⁰ejj⁰ C. 21) ⁰no CM.

92. 1) tate H. 2) māue A. 3) ⁰ca⁰ E niraṃjaṇa A. 4) ne C. 5) āvi AB. 6) hu⁰ BEM. 7) see 45¹. 8) ⁰dhe A. 9) ⁰ati CH, see⁷. 10) eyāni CH, see⁷. 11) u⁰ EM. 12) sāy⁰ H. 13) ⁰ati CH, jjh all except A. see⁷. 14) C adds vara. 15) or jaṇa-mañjāṃ.

93. 1) B adds se. 2) eam E, ayaṃ ABH, āyaṃ M. 3) see 45¹. 4) ⁰ajj⁰ A, see³. 5) not in CH, see³. 6) na A. 7) viā⁰ BE, bijāṇiya H. 8) ⁰ati CH, see³.

94. 1) see 45¹. 2) down to jānittā not in BEHM. 3) vey⁰ A. 4) ⁰tthā ABHM. 5) not in H. 6) haḍhe A.

jāva no gali' esa me gabbhe⁷, puvvim no eyai⁸, iyānim⁹ eyai⁸
¹⁰tti kaṭṭu haṭṭha-tuṭṭha *jāva* haya-hiyayā evaṃ vā⁵ viharai. tae¹¹
 ṇaṃ samaṇe bhagavaṃ Mahāvīre gabbhatthe im' eyārūvaṃ abhi-
 ggahaṃ⁵ abhigīṇhai¹²: "no khalu me kappai amma-piḥim¹³ jīvaṃtehim
 muṃḍe bhavittā agāra-vāsāo¹⁴ anagāriyaṃ¹⁵ pavvattae¹⁶." (94.) tae¹
 ṇaṃ sā Tisala khattiyāni² ṇhāyā³ kaya-bali-kammā kaya-konya⁴-
 maṃgala⁵-pāyacchittā⁶ savvālamkāra-vibhūsiyā⁷ nāisēhim⁷ nāi-
 uṇhehim⁸ nāitittehim⁸ nāikaṇhehim⁸ nāikasāhehim⁸ nāiambilehim⁸ nāi-
 mahurehim⁸ nāiniddhehim⁸ nāilukkhehim⁸ nāiullehim⁸ nāisukkehim⁹
 savva¹⁰ttu¹⁰-bhayaṃāṇa-suhehim¹¹ bhoyaṃ¹²-acchāyaṇa¹¹-gaṃḍha-ma-
 llehim¹¹ vavagaya-roga¹²-soga¹²-moha-bhaya¹³-parissamā¹⁴ sā¹⁵, jaṃ
 tassa gabbhassa hiyaṃ² miyaṃ² pacchaṃ gabbha-posaṇaṃ, taṃ dese
 ya² kāle ya² āhāraṃ āhāraṃāni vivitta¹⁶-mauehim¹⁶ sayanaṃsanehim¹⁶
 pairikha-suhāe maṇṇukūlāe viharā-bhūmie pasattha-dohalā¹⁷sap-
 punna¹⁸-dohalā saṃmāṇiya²-dohalā avimāṇiya²-dohalā vocchinna¹⁹-
 dohalā vivaṇiya²⁰-dohalā suhaṃ suheṇaṃ āsayai²¹ sayai²² ciṭṭhai
 nisiyai² tuyatṭai²³, suhaṃ suheṇaṃ taṃ gabbhaṃ parivahai. (95.)

teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvīre,
 je se gimhāṇaṃ paḍhame māse docce¹ pakkhe citta²-suddhe, tassa
 ṇaṃ citta-suddhassa terasi-divaseṇaṃ navaṇaṃ³ māsāṇaṃ bahu-
 paḍipunnāṇaṃ⁴ addh'atṭhamāṇaṃ rāimpiyāṇaṃ⁵ viikkamāṇaṃ
 [ucca-ṭṭhāṇa-gaesa gaesu⁶, paḍhame caṃḍa-joge, somāsu disāsu
 vitimirāsu visuddhāsu, jaiesu⁷ savva-saṇḍesu, payāṇiṇaṇukūlāmsi
 bhūmi-sappimsi⁸ māruyaṃsi⁹ pavāyaṃsi¹⁰, nipphanna¹¹-meyāṇiyaṃsi¹²
 kālāmsi¹³, pamuiya⁵-pakkilesu¹³ savva¹⁴-jaṇavaesu¹⁵]¹⁶ puvva-
 rattāvaratta-kāla-samayaṃsi hatth'uttarāhiṃ nakkhatteṇaṃ jogam
 uvāgaṇaṃ ārogaṃ¹⁷ ārogaṃ¹⁸ dārayaṃ payāyā. (96.)

[Jaṃ rayaṇiṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvīre jāe, taṃ
 rayaṇiṃ ca ṇaṃ bahūhiṃ devehiṃ devīhi ya¹ uvayaṃtehi ya¹
 uppayaṃtehi ya¹ ujjoviyā² vi hotthā.³]⁴ jaṃ rayaṇiṃ ca ṇaṃ samaṇe
 bhagavaṃ Mahāvīre jāe, taṃ⁵ rayaṇiṃ⁶ ca ṇaṃ bahūhiṃ devehiṃ⁷

94. 7) sa me gabbhe not in C, me not in M. 8) °ati CH, see¹. 9) eyānim CH, see¹. 10) tti—viharai not in ABE. 11) tate H. 12) °ati H. 13) °āhiṃ CM. 14) agārāo BEHM. 15) °iaṃ BEM. 16) pavvaie AH.

95. 1) tate H. 2) see 45¹. 3) nh BE. 4) koṭṭya A, kou B, see². 5) CH add jāva. 6) M adds jāva. 7) ṇai A, nāya B, nāti always in C. 8) nāia-bilambilehim H. 9) after nāimahurehim CH. 10) °ttuga C, °ttu B, °ttugau A. 11) °āa° E. 12) sogā-roga AB. 13) C adds parittāsa, 14) paricattā B, parittāsa H. 15) EH om. 16) vicitta Mss. vivatta C, comm.: viviktāni. 17) not in B. 18) ṇṇ CM. 19) vu° BEH, ṇṇ A. 20) vava° CEM, see². 21) āsai BM, āyati H. 22) sai M. 23) °ati H, see², tuṭṭai C.

96. 1) du° BEM. 2) ce° M. 3) nh H. 4) ṇṇ A. 5) see 45¹. 6) gi° B. 7) jā° B, gai° M. 8) °amsi MC. 9) not in C, see². 10) CM om. 11) pp C. 12) not in EH. 13) paki° B. 14) BEM om. 15) javāsaesu B. 16) A omits [—]. bahutra uccatṭhāṇe'tyādi na dṛṣyote S. 17) °ggā CE, see¹⁸. 18) °ru° BE.

97. 1) a B. 2) °viā B. 3) hu° B. 4) only in AB. 5) sā HS. 6) °ni HS. 7) °hia E.

devihi ya⁸ uvayamtehim⁹ uppayaṃtehim¹⁰ (dev'-ujjoe egāloe loe deva-samvivāyā)¹¹ uppimjalamāna¹²-bhūyā¹³ kahakahaga¹⁴-bhūyā¹⁵ yāvi¹⁶ hotthā¹⁷. (97.) jaṃ rayanṃ ca ṇaṃ samane bhagavaṃ Mahāvire jāe, taṃ rayanṃ ca ṇaṃ bahave Vesamaṇa-kumḍadhāri tiriya¹-jaṃbhagā devā Siddhattha-rāya-bhavaṇaṃsi hiraṇṇa²-vāsaṃ ca ³suvanna²-vāsaṃ ca vaira⁴-vāsaṃ ca vattha-vāsaṃ ca ābharana⁵-vāsaṃ ca patta-vāsaṃ ca puppha-vāsaṃ ca ⁶phala-vāsaṃ ca biya⁷-vāsaṃ ca malla-vāsaṃ ca gaṇḍha-vāsaṃ ca ⁸vanna⁹-vāsaṃ ca ¹⁰cunna¹⁰-vāsaṃ ca vasuhāra¹¹-vāsaṃ ca vāsimsu. ['piy'-atthayāe piyaṃ niveemo, piyaṃ te bhavaṇaṃ mauḍa-vajjaṃ jahā māliyaṃ umoyaṃ matthae dhoyai.]¹² (98.).

tae ṇaṃ se Siddhatthe khattie bhavaṇavai-vāna-maṃtara-joisa-vemaṇiehim² devehim titthayara-jammaṇa-abhiseya³-mahimāe kayāe⁴ samāṇie paccūsa-kāla-samayaṃsi nagara-guttie⁵ saddāvei, 2 ttā evaṃ vayāsi: (99.) 'khippāṃ eva, bho Devāṇuppiyā¹! Kumḍapure² nagare³ cāraga-sohaṇaṃ kareha⁴, 2 ttā māṇ'-ummāṇa-vaddhaṇaṃ kareha, 2 ttā Kumḍapuram nagaram³ s'abbhīmtara-bāhiriyam¹ āsiya⁵-saṃmajji⁶-uvaleviya⁷ saṃghāḍaga⁸-tiya⁹-caukka-caccara¹⁰-caummuha¹¹-mahā-paha¹²-pahesu sitta-sui¹³-saṃmaṭṭha-racchāmtar'-āvaṇa-vihiyam¹ maṃcāmaṃca-kaliyam¹ nāṇāviha-rāga-bhūsiya-jjhaya¹⁴-paḍāga-maṃḍiyam¹ lā'-ulloiya¹⁵-mahiyam¹ gosīsa-sarasa-ratta-camḍana-daddara-dinna-paṃc'-aṃguli¹⁶-talaṃ uvaciya¹⁷-vaṃḍana¹⁸-kalasaṃ vaṃḍana¹⁸-ghaḍa¹⁹-sukaya-toraṇa-paḍiduvāra-desa-bhāgaṃ āsatt'-osatta-vipulavatta-vagghāriya¹-malla-dāma-kalāvaṃ paṃca-vanna²⁰-sarasa-surabhi²¹-mukka-puppha-puṃjovayāra-kaliyam¹ kālāguru-pavara-kumḍurukka²²-durukka²³-dajjhaṃta-dhūva-maghamaghamta-gaṇḍh'-uddhuyābhīrāmaṃ¹ sugaṇḍha-vaṇa-gaṇḍhiyaṃ¹ gaṇḍhavaṭṭi-bhūyaṃ¹ naḍa-naṭṭaga-jalla-malla-muṭṭhiya¹-velambaga-kahaga-paḍhaga²⁴-lāsaga-ārakkhaga-lamkha-maṃkha-tūṇailla-tumbaviṇiya-aṇega-tālā-yaraṇucariyaṃ²⁵ kareha ya²⁶ kāraveha ya²⁶, karittā ya kāravittā ya jūya¹-sahassaṃ ca musala-sahassaṃ ca ussaveha ussavittā²⁷ mama eyam¹ ānattiyaṃ¹ paccappaṇaha.' (100.) tae ṇaṃ te koḍumbiya¹.

97. 8) a BCE. 9) ovay° A. 10) °hi M, HMS., add. ya C. a 11) not in ABM, *kvacit dṛṣṭam* S. 12) uppimjala-mālā *kvacit* S. 13) bhūā BE. 14) kaha 2, AEH. 15) bhūā BCE. 16) āvi H, vi BC. 17) hu° BEM.

98. 1) °ia BE. 2) nn BE. 3) down to ābharana not in H. 4) vayara M. 5) āh° H. 6) A om. 7) bīa E, vīa B. 8) inverted in BEM. 9) dhanna *kvacit* S. 10) nn CH. 11) °rā C. 12) not in the Mss. see notes.

99. 1) tate CH. 2) vāsivimānavāsi E. 3) ea BE. 4) °āte A. 5) mu° A.

100. 1) see 45¹. 2) °ggāme CH. 3) nay° H. 4) °ei B. 5) °ia BEM. 6) °iya A. 7) ova° CH, °ittam BM. 8) sim° M. 9) tiya BE, tiyaga H. 10) B om. 11) °umu° BCH. 12) mahā A. 13) suti A. 14) dhaya BH. 15) °oya C. 16) °hi CEM. 17) °hiya A, see¹. 18) cam° BCE. 19) ghaṇa *kvacit* S. 20) nn H. 21) °hi CEHM. 22) °da° BC. 23) °ra° BC. 24) pavaga AH, S *kvacit*. pavaga-padhaga CE, paṭhaga M. 25) tālācar° CHM, see¹. 26) H om. 27) ūs° AB, °ettā A.

101. 1) see 45¹.

purisā Siddhatthenaṃ rannā evaṃ vuttā samānā haṭṭha²-tutṭha³ jāva haya⁴-hiyayā¹ karayala jāva paḍisunittā², khippaṃ eva Kumḍa-pure⁶ nagare⁷ cāraga-sohaṇaṃ jāva ussavittā⁸, jeṇ'eva Siddhatthe rāyā, teṇ'eva uvāgacchamti, 2 ttā karayala jāva kaṭṭu Siddhatthassa ranno⁹ eyam¹ ānattiyam¹ paccappinamti: (101.)

tae naṃ¹ Siddhatthe rāyā jeṇ'eva aṭṭana-sālā, teṇ'eva uvāgacchai², 2 ttā jāva savv'-oroheṇaṃ³ savva-puppha-gaṃḍha-vattha-mallālam-kāra-vibhūsāe savva-tuḍiya⁴-sadda-nināṇaṃ mahayā idḍhie mahayā jūie⁵ mahayā balenaṃ mahayā vāhaṇaṃ mahayā samudaenaṃ mahayā⁶ tuḍiya⁴-jamaga-samaga⁷-ppavāieṇaṃ samkha-panava-bheri⁸-jhallari-kharamuhi-huḍukka⁹-muraja¹⁰-muimṅa¹¹-dumduhi¹²-nigghosa-nāiya¹³-ravenaṃ ussukkaṃ¹⁴ ukkaraṃ ukkiṭṭhaṃ¹⁵ adijjam¹⁶ amijjam¹⁶ abhaḍa-ppavesaṃ adamḍa-kodaṃḍimaṃ¹⁷ adharimaṃ¹⁸ gaṇiyā¹⁹-vara-nāḍaijja-kaliyaṃ aṇega-tālāyaraṇucariyaṃ⁴ aṇuddhuya⁴-muimṅaṃ

400 amilāya-malla-dāmaṃ pamuiya⁴-pakkiliya²⁰-sa-purajāṇa-jānavayaṃ dasa-divasaṃ ṭhiī-paḍiyam²¹ karei. (102.) tae¹ naṃ se Siddhatthe rāyā dasāhiyāe² ṭhiī³-paḍiyāe⁴ vaṭṭamaṇie saie⁵ ya² sāhassie ya² saya⁶-sāhassie ya² jāe ya² dāe ya² bhāe ya² dalamāṇe ya² davā-vemāṇe ya² saie⁷ ya² sāhassie ya² saya-sāhassie ya² lambhe⁸ paḍi-cchamaṇe ya² paḍicchāvemāṇe ya² evaṃ⁹ viharai¹⁰. (103.) tae naṃ samaṇassa bhagavao Mahāvīrassa amma-piyaro¹ paḍhame divase ṭhiī²-paḍiyam³ kareṃti⁴, taie divase camḍa-sūra-damsaṇiyam¹ kareṃti⁵, chaṭṭhe divase dhamma-jāgariyaṃ¹ kareṃti⁶, ikkārasame⁷ divase viikkamte⁸, nivvattie⁹ asui-jamma¹⁰-kamma-karaṇe, sampatte bārasāha-divase viulaṃ asana¹¹-pāṇa¹¹-khāima¹¹-saimaṃ uvakkhaḍāvimti¹², 2 ttā mitta-nāi¹³-niyaga¹⁴-sayāṇa-sambamḍhi-pariṇaṇaṃ Nāyae ya¹ khattie ya¹ āmaṇṭittā, tao pacchā ṇhāyā¹⁵ kaya-bali-kammā kaya-kouya¹⁶-maṃgala-pāyacchittā (suddha-ppāvesaṃ)¹⁷ maṃgallāim pavarāim vatthāim parihiyā appa-mah'agghābharaṇālamkiya¹-sarirā bhoyāṇa-velāe bhoyāṇa-maṇḍavaṃsi suhāsaṇa-vara-gayā teṇaṃ mitta-nāi¹⁸.

101. 2) ṭhā AB. 3) ABH om. 4) H om. 5) °neittā A. 6) °ggāme C. 7) nay^o C. 8) ūs^o M. 9) ṇṇ A.

102. 1) CHM add se. 2) °ati E. 3) āro^o B, ovaro^o A. 4) see 45¹. 5) jūie C, juie E, jūie H. 6) C adds vara. 7) AM om. 8) °ia B. 9) ha^o B. 10) °ru^o C, °va AB. 11) mua^o B, muya^o H. 12) °bhi H. 13) nād^o A, nādita H. see⁴. 14) ussumkam S, ussamkam A. 15) °idam H. 16) °eij^o A. 17) °iyam A, °iam B, koḍ^o H, koḍimaṃ E, see notes. 18) kvacit dharimaṃ; or adhāra-nijjam S. 19) kvacit aganiya S, see⁴. 20) paki^o AB, see⁴ p°-pakkiliyābhiraṃaṃ kvacit S. 21) vad^o HM, see⁴.

103. 1) tate CH, ta 500 e A. 2) see 45¹. 3) ṭhiti H. 4) vad^o HM, °āte A, see². 5) saie C. 6) sāya A. 7) sayae A. 8) lābhe H. 9) C adds vā. 10) °ati AC.

104. 1) see 45¹. 2) ṭhiti H, vad^o M, see⁴. 3) °iam BE. 4) °amti E, °imti B. 5) °imti BE. 6) jāgareṃti EM, see⁵. 7) ekk^o AM, °rase E. 8) viti^o A. 9) °tte AB, °vvi^o B. 10) jāya A, jāi B. 11) °am M. 12) °emti HC, amti B. 13) nāya A. 14) niyaya A, nia B, see⁴. 15) nh BCEH. 16) koṭya A, see⁴. 17) down to bhoyāṇa not in AB. 18) nāya A.

bhagiñi Sudamsaṇā; bhāriyā² Jasoyā², Koḍinnā¹⁰ gottenaṃ¹¹. sama-
ṇassa naṃ bhagavaṃ Mahāvīrassa dhūyā² Kāsavi³ gottenaṃ¹¹; tise
do nāmadhiṇṇā¹² evaṃ āhiṇṇanti, taṃ jahā: Aṇojjā¹³ 'i vā, Piyadā-
saṇā¹ 'i vā. samaṇassa naṃ bhagavaṃ Mahāvīrassa nattu Kosiya¹⁴
gottenaṃ¹¹; tise naṃ do nāmadhiṇṇā evaṃ āhiṇṇanti, taṃ jahā
Sesavaṇi vā¹⁵, Jasavaṇi vā¹⁵. (109.)

samaṇe bhagavaṃ Mahāvīre dakkhe dakkha¹-paine² paḍirūve
āline³ bhaddae viṇie Nāe⁴ Nāyaputte Nāya-kula-cande videhe Videha-
dinne Videhajāce videha-sūmāle⁵ tisaṃ vāsāṃ videhaṃsi kaṭṭu amma-
pihiṃ⁶ devatta⁷-gaehiṃ guru-mahattaraehiṃ⁸ abbhaṇunnāe⁹ samatta¹⁰.
paine² puṇaṇ avi loy¹¹-amtihiṃ jiya¹²-kappiehiṃ devehiṃ tāhiṃ
itthāhiṃ¹³ kamtāhiṃ piyāhiṃ¹⁴ maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ¹⁵
kallānāhiṃ sivāhiṃ dhannāhiṃ maṇḍallāhiṃ¹⁶ miya¹⁴-mahura-
sasiyāhiṃ¹⁴ hiyaya¹⁴-gamaṇijjāhiṃ hiyaya¹⁴-palhāyaṇijjāhiṃ
gambhirāhiṃ apuṇaruttāhiṃ vaggūhiṃ anavayaṃ abhinamdamāṇā
ya abhiṭṭhunaṇā¹⁷ ya evaṃ vayasī: (110.) 'jaya 2 namdā! jaya 2
bhaddā! bhaddaṃ te khattiya¹-vara-vasabhā²! bujjhāhi bhagavaṃ
loga-nāhā, 'sayala-jagaj-jiva-hiyaṃ pavattehi⁴ dhamma-tiṭṭhaṃ, para⁵-
hiya¹-suha-nisseyya¹-karaṃ savvaloe savva-jivānaṃ bhavissai! tti
kaṭṭu jaya-jaya⁶-saddaṃ paṇṇanti. (111.)

puvviṃ pi naṃ samaṇassa bhagavaṃ Mahāvīrassa mānussāo¹
gihattha-dhammāo anuttare ābhoie² appaḍivā³ nāna-damsaṇe hotthā⁴.
tae⁵ naṃ samaṇe bhagavaṃ Mahāvīre teṇaṃ anuttareṇaṃ āhohiṇaṃ⁶
nāna⁷-damsaṇaṃ appaṇo nikkhamaṇa-kālaṃ ābhoie, 2ttā ciccā hira-
ṇṇaṃ⁸, ciccā suvaṇṇaṃ⁹, ciccā¹⁰ dhaṇaṃ¹⁰, ciccā¹¹ dhannaṃ¹¹, ciccā¹²
rajjāṃ, ciccā ratthāṃ, evaṃ balaṃ vāhaṇaṃ kosaṃ koṭṭhagāraṃ¹⁴ ciccā,
puraṃ ciccā, amteuraṃ ciccā, jaṇavayaṃ ciccā¹⁵ dhaṇa-kaṇaga-
rayaṇa-maṇi-mottiya¹⁶-saṃkha-sila-ppavāla-ratta¹⁰-rayaṇa-m-āyāṃ¹⁷
saṃta-sāra-sāvaejjaṃ¹⁸ vicchaddāittā viggovaittā¹⁹ dāṇaṃ dāyā-
rehiṃ paribhāittā, dāṇaṃ²¹ dāyānaṃ²² paribhāittā²¹, (112.)
teṇaṃ¹ kāleṇaṃ¹ teṇaṃ¹ samaṇaṃ¹ je se hemamāṇaṃ padhame

109. 10) kumḍo A, ṇā M. 11) gu^o BE. 12) oejjo A. 13) oujjo BE.
14) oia B, oia CH, Kāsava M. 15) ivā EHM.

110. 1) A om. 2) ṇṇ A. 3) all^o CH, al^o E. 4) nāyae BC. 5) su^o H,
so M. 6) pihiṃ E, pitiehiṃ C, pitiehiṃ H. 7) tte A. 8) rehiṃ A, ragehiṃ
B. 9) nāe H, āte M. 10) samm^o AM. 11) lo^o E, log BC. 12) jia BE,
jiya HM. 13) jāva vaggūhiṃ M, the rest omitted. 14) see 45¹. 15) ur^o CH.
16) miya-mahura-gambhira-gāhiyāhiṃ *kvacit* S, attha-saiyāhiṃ *kvacit* S. down to
vaggūhiṃ not in ACH. 17) abhiṭṭhuvamāṇā CEHM.

111. 1) see 45¹. 2) hā BCE. 3) ABH om. 4) ha B. 5) ABEM om. 6) Mss. 2.

112. 1) ssagāo CEH. 2) not in A, oei B, oei E, āhoie CM. 3) AB add
āhohie, āhohie *kvacit* S, āhoie H. 4) hu^o BEM. 5) tate M. 6) āhoienam M.
7) nāneṇaṃ A. 8) nn B. 9) ṇṇ ACHM. 10) not in H. 11) not in BCHM,
nn E. 12) cejjā A, not in B. 13) not in B. 14) ku^o BEM. 15) EM add
viula. 16) mu^o ABE, oia BE. 17) āiaṃ B, ādiyaṃ C, āienam M. 18) oijjo BE.
19) vigo^o BEH, vitta^o EH. 20) down to dāṇaṃ not in BH. 21) AE om.
22) AE om., oia^o B.

113. 1) H om.

māse paḍhame pakkhe maggasira-bahule, tassa naṃ maggasira-bahulassa dasamī-pakkheṇaṃ pāṇa-gāmaṇiṇe chāyāe porisī² abhinivvattā³ pamaṇa-pattāe suvvaṇaṃ divasaṇaṃ, vijaṇaṃ muhuttaṇaṃ caṃdappabhāe siyā⁴ sa-deva-maṇuyāsura⁴ parisāe samaṇugamma-māṇa-magge saṃkhiya⁴-cakkhiya⁴-naṃgaliya⁵-muha-maṃgaliya⁴-vaddhamāṇa⁶-pūsamāṇa-ghaṃṭṭiya⁷-gaṇehiṃ tāhiṃ⁸ itthāhiṃ kaṃtāhiṃ piyāhiṃ⁴ maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ⁹ kallāṇāhiṃ sīvāhiṃ dhannāhiṃ maṃgallāhiṃ miya⁴-mahura-sassiriyāhiṃ⁴ [hiyaya-pa-lhāyaṇijjāhiṃ atthā-saiyāhiṃ¹⁰ apunaruṭṭāhiṃ]¹¹ vaggūhiṃ abhinam-damāṇā abhisamthunamāṇā¹² ya¹³ evaṃ vayāsi: (113.) 'jaya 2 naṃdā, jaya 2 bhaddā¹, bhaddaṃ te³, 'abhaḡgehiṃ nāṇa-damsaṇa-carittehiṃ ajiyā⁴ jīṇāhiṃ imdiyāhiṃ⁵, jiyā⁴ ca pālehi samaṇa-dhammaṃ, jiya⁴-viggho⁶ vi⁷ ya⁴ vasāhiṃ⁸ taṃ, deva! siddhi-majjhe, nihaṇāhiṃ⁹ rāga-dosa-malle taveṇaṃ, dhiṇ-dhaṇiya¹⁰-baddha-kacche¹¹ maddāhi atthā-kamma-sattū jhāṇeṇaṃ¹² uttameṇaṃ sukkeṇaṃ, appamatto harāhi āraṇaṇa-paḍāgaṃ ca, vira! telukka¹³-raṃga-majjhe pāva ya vitimiram anuttaraṃ kevala-vara-nāṇaṃ, gaccha ya mukkhā¹⁴ paraṃ payaṃ¹⁵ jiṇa-varovaitthēṇa¹⁶ maggeṇaṃ¹⁷ akudileṇaṃ¹⁸, haṃtā parisaha-camuṃ! jaya 2 khattiya⁴-vara-vasabbhā¹⁹! ²¹bahūhiṃ²⁰ ²¹divasāhiṃ bahūhiṃ bahūhiṃ māsāhiṃ bahūhiṃ uḍhiṃ bahūhiṃ ayaṇāhiṃ bahūhiṃ²⁰ saṃvaccharāhiṃ abhiṇe parisahovaṣaḡgaṇaṃ, khaṃti-khame bhaya-bheravāṇaṃ²², dhamme te avigghaṃ bhavau! tti kaṭṭu jaya-jaya²³-saddaṃ paṃṃjanti. (114.)

tae naṃ samaṇe bhagavaṃ Mahāvire nayaṇa-mālā-sahasseehiṃ picchijjamaṇe 2, vayaṇa-mālā-sahasseehiṃ abhithuvvaṃmaṇe 2, hiyaya¹-mālā-sahasseehiṃ unnaṃdijjamaṇe² 2, maṇoraha-mālā-sahasseehiṃ vicchippamaṇe³ 2, kaṃti⁴-rūva-guṇehiṃ pacchijjamaṇe⁵ 2, aṃguli-mālā-sahasseehiṃ dāijjamaṇe 2, dāhiṇa-hattheṇaṃ bahūṇaṃ nara-nāri-sahasāṇaṃ aṃjali-mālā-sahasāhiṃ paḍicchamaṇe 2, bhavaṇa-paṃti-sahasāhiṃ samaicchamaṇe⁶ 2, taṃti-tala-tāla-tuḍiya⁷-ghaṇa-muṃga⁸-giya⁷-vāiya⁷-raveṇaṃ mahureṇa ya maṇahareṇaṃ jaya-sadda-ghosa⁹-misieṇaṃ¹⁰ maṃju-maṃjuṇā ghoseṇa ya paḍibu-

113. 2) 'ra⁰ H, 'sāe M. 3) 'vvi⁰ AB, 'tthāe A. 4) see 45¹. 5) la⁰ CH, see⁴. 6) 'naga E. 7) khaṃdiya *kvacit* S. see⁴. 8) tāhiṃ jāva vaggūhiṃ M. 9) u⁰ CH. 10) sayāhiṃ C. 11) ABEM om. sayāhiṃ C. 12) abhithuvvaṃmaṇā CEM. 13) B om.

114. 1) 'dda M. 2) C adds java 2 khattiyavaravasahā. 3) down to jaya 2 not in A. 4) see 45¹. 5) 'āni B, 'āhiṃ CH, see⁴. 6) va⁰ B. 7) ci B. 8) vasa-hāhiṃ B. 9) 'āim BH. 10) 'ia E. 11) kacche down to kevala not in M. 12) jjh B. 13) telo⁰ C. 14) mo⁰ CH. 15) pad⁰ H. 16) 'vad⁰ CH. 17) 'na H. 18) 'na E. 19) 'hā HM. 20) bahūhiṃ B always, H the first, E the first and second, C the last time. 21) M om. 22) *kvacit* abhithaviya gāma-kamṭage. 23) Mss. 2, thus also in 115.

115. 1) hiaya BEM. 2) oṇa⁰ A, uvana⁰ B, uṇa⁰ H, uṇṇa⁰ C, unnaṃjjaṃmaṇe *kvacit* S. 3) viccha⁰ A, vitthu⁰ B. 4) 'ta B. 5) pi⁰ B, patth⁰ A. 6) samati⁰ CEH, tth C. 7) see 45¹. 8) only in B. 9) ghoseṇaṃ A. 10) A om., 'saṇeṇaṃ B.

ijhamāṇe¹¹ 2, savv'-iḍḍhie¹² savva-juie¹³ savva-baleṇaṃ savva-vāhaṇeṇaṃ savva-samudaṇeṇaṃ savvāyareṇaṃ savva-vibhūie¹⁴ savva-vibhūsāe¹⁵ savva-sambhaṇeṇaṃ¹⁶ savva-saṃgamaṇeṇaṃ savva-pagaḥhiṃ savva-nāḍaṇeṇaṃ savva-tālāyarehiṃ savv'-oroheṇaṃ savva-puppha-mallālapkāra-vibhūsāe savva-tuḍiya⁷-sadda-saṃninaṇeṇaṃ¹⁷ mahayā iḍḍhie mahayā juie¹³ mahayā baleṇaṃ mahayā vāhaṇeṇaṃ mahayā vara-tuḍiya⁷-jamaga-samaga-ppavāieṇaṃ saṃkha-panava¹⁸-paḍaha-bheri-jhallari-kharamuhi-dumduhi-nigghosa-nāiya⁷-ravenaṃ [jāva ravenaṃ]¹⁹ Kuṃḍapuram nagaram majjham majjheṇaṃ niggaḥchai, 2 ttā jeṇ'eva nāya²⁰-saṃḍa-vaṇe ujjāṇe, jeṇ'eva asoga-vara-pāyave, teṇ'eva uvāgaḥchai, (115.) 2 ttā asoga-vara-pāyavassa ahe siyaṃ¹ thāvei, 2 ttā siyāo¹ paccoruhai, 2 ttā sayam eva ābharāṇa-mallālapkāram omuyai², 2 ttā sayam eva paṃca-muṭṭhiyaṃ¹ loyaṃ¹ karei, 2 ttā chaṭṭheṇaṃ bhattenāṃ apāṇaṇaṃ hatth'uttarāhiṃ nakkhatteṇaṃ jogam uvāgaṇeṇaṃ egaṃ deva-dūsam ādāya ege abie muṃḍe bhavittā agārāo anagāriyaṃ pavvaie. (116.) samaṇe bhagavaṃ Mahāvire saṃvaccharaṃ sāhiya¹-māsaṃ jāva² cīvara-dhāri hotthā³. teṇa paraṃ acele⁴ pāṇi-paḍiggahie samaṇe bhagavaṃ Mahāvire sāiregāiṃ⁵ duvālasa vāsāiṃ niccaṃ vosatṭha-kāe ciyatta¹-dehe, je kei uvasaggā uppajjamti — tam jahā: divvā vā māṇusā vā tirikkha-joniyā¹ vā aṇulomā vā paḍilomā vā — te uppanne⁶ sammam sahai⁷ khamai⁷ titikkhai⁷ ahiyāsei⁸. (117.) tae ṇaṃ samaṇe bhagavaṃ Mahāvire anagāre jāe iriyā¹-samie bhāsā-samie esaṇā-samie āyāṇa-bhaṃḍa-matta-nikkhevaṇā-samie uccāra-pāsavaṇa-khela-siṃghāṇa-jalla-pāri-tṭhāvaniyā¹-samie² maṇa-samie vaya³-samie kāya-samie maṇa-gutte vaya³-gutte kāya-gutte gutt'impdie gutta-baṃbhayāri akohe amāṇe amāe alohe⁴ saṃte pasamte uvasamte parinivvude anāsave amame akimpeṇa chinna-ggaṃthe⁵ niruvaleve: kamsa-pāi 'va mukka-toe, saṃkho⁶ iva niraṃjaṇe, jive iva appaḍihaya-gai, gagaṇaṃ iva niraḷaṃbaṇe, vāyur⁷ iva⁸ appaḍibaddhe sārāya-salilaṃ va suddha-hiyae⁹, pukkha-pattam piva niruvaleve, kummo iva gutt'impdie, khaggi¹⁰-visāṇaṃ va ega-jāe, vihaga iva vippamukke, bhārumḍa¹¹-pakkhi 'va appamatte, kuṃjaro iva soḍire¹², vasabho¹³ iva jāya-thāme, siho iva duddharise¹⁴, maṃḍaro iva appakampe, sāgaro iva gaṃbhīre¹⁵, caṃdo iva soma-lese, sūro iva ditta-tee, jacca-kaṇaṃ¹⁶

115. 11) °vujj° A *kvacit* paḍipucchamāṇe S. 12) down to jāva not in H. 13) juie BE. 14) AE om. 15) BC A om. *jāva* the rest is wanting. 16) B om. all down to savva-tuḍiya. 17) ninā° CE. 18) M om. 19) CEM om. 20) ṇṇ A, ṇ H.

116. 1) see 45¹. 2) °ati M, amui B, umui A E.

117. 1) see 45¹. 2) E om. 3) hu° BEM. 4) °lae CEH. 5) sāti° CH. 6) ṇṇ A. 7) °ati C. 8) °siti C, °sei H, °sai M.

118. 1) see 45¹. 2) E om. 3) vai A. 4) °bhe CM. 5) gaṃthe BH, *kvacit* chinna-sōe S. 6) °e B. 7) vāur E, vāu M. 8) vva M. 9) hiae E. 10) khatti A. 11) °ra° BCEH. 12) somḍ° CEHM. 13) °ho BE. 14) °sse CH. 15) sug° A. 16) kaṃcaṇa H.

va jāya-rūve, vasumdhara iya savva-phāsa-visahe, suhuya¹⁷-huyāsaṇo¹⁸
iva teyasā¹⁹ jalamte. [*imesiṃ payāṇam donṇi samjahaṇa-gāhāo*:

kaṃse samkhe jīve

gagaṇe vātū ya saraya-salile ya |

pukkha-patte kumme

vihage khagge ya bhārumde ||

kumjara vasabhe sihe

naga-rāyā ceva sāgaram akhobhe |

camde sūre kaṇage

vasumdhara ceva suhuya-huyavahe ||]²⁰

n'atthi naṃ tassa bhagavāntassa katthai paḍibandhe²¹. se ya²²
cavvīhe pannatte²³, tam jahā: davvao, khittao²⁴, kālao, bhāvao.
davvao²⁵: sacittācitta-mīsaesu²⁶ davvesu; khittao²⁷: gāme vā nagare
vā arañṇe²⁸ vā khitte²⁹ vā khale vā aṃgaṇe vā; kālao³⁰: samae
vā āvaliyāe³¹ vā āṇā-pāṇue vā thove vā khane vā lave vā pakkhe
vā muhutte vā ³⁰ahoratte vā pakkhe vā māse vā uṭṭe³¹ vā ayaṇe
vā samvacchare vā annayare³² vā diha-kāla-saṃjoe³³; bhāvao: kohe³⁴
vā māṇe³⁴ vā māyāe vā lobhe vā bhae vā hāse vā ³⁵pijje vā dose
vā ³⁶kalahe vā abbhakkhaṇe vā pesunne vā para-parivāe vā arai-
rai³⁷ vā māyā-mose vā jāva micchā-damsaṇa-salle vā. ६००
tassa naṃ bhagavāntassa no evaṃ bhavai. (118.)

se naṃ bhagavaṃ vāsā-vāsa-vajjaṃ aṭṭha gimha-hemaṃtie
māse, gāme ega-rāie¹, nagare paṃca-rāie¹, vāsi-camdaṇa-samāṇa-
kappe sama-tiṇa-maṇi-leṭṭhu²-kaṃcaṇe sama-dukkha-suhe ihaloga³-
paraloga³-appaḍibaddhe jīviya⁴-maraṇe⁵ niravakamkhe samsāra-
pāragāmi kamma-saṃga⁶-nigghāyaṇ⁷-aṭṭhāe abbhutṭhie evaṃ ca naṃ
viharai. (119.) tassa naṃ bhagavāntassa anuttareṇaṃ nāṇeṇaṃ
anuttareṇaṃ dāsaṇeṇaṃ anuttareṇaṃ caritṭeṇaṃ anuttareṇaṃ
ālaṇeṇaṃ¹ anuttareṇaṃ viharēṇaṃ² anuttareṇaṃ² viriṇeṇaṃ anuttareṇaṃ
ajjaveṇaṃ anuttareṇaṃ maddaveṇaṃ anuttareṇaṃ lāghaveṇaṃ anu-
tṭarāe khaṃtie³ anuttarāe muttie³ ⁴anuttarāe ⁴guttie³ anuttarāe
tutṭhie³ ⁵anuttarāe ⁵buddhie³ anuttareṇaṃ sacca-saṃjama-tava-
sucariya⁶-sovaciya⁷-phala-parinivvāṇa-maggeṇaṃ appāṇaṃ bhāve-
māṇassa duvālasa samvaccharāṃ viikkamṭāṃ terasamassa⁸ amṭarā
vaṭṭamāṇassa, je se gimhāṇaṃ docce⁹ māse cautte pakkhe vaisāha-
suddhe, tassa naṃ vaisāha-suddhassa dasamī-pakkheṇaṃ pāṇa-

118. 17) ^{ua} E, ^{uta} A. 18) ^{uā} E, ^{ue} C. 19) teasā E. 20) only in
EM, the text is given according to S. *kvacit ādargeshu driggyate*. 21) ^o dho B,
CE add bhavai. 22) a E. 23) ^u A. 24) ^{khe} A. 25) BE add naṃ.
26) ^{sesu} A, ^{siesu} H. 27) see³⁴ and ³⁵. 28) ^{khe} BCH. 29) ^{lie} A, see¹.
30) B om. 31) uā BM, ū EH. 32) ^u M. 33) ^{joge} CH, ACH add vā.
34) ^{ena} C. 35) down to jāva not in A. 36) the same in H. 37) rai EM.
119. 1) rāyaṃ AM. 2) ^{li} BEH. 3) ^{ge} A. 4) ^{ia} BE. 5) B adds ya.
6) sattū BM.

120. 1) ālaṇeṇaṃ EM. 2) in CH after bhagavāntassa. 3) ^{ie} H. 4) A om.
kvacit S. 5) only in A. 6) see 45¹. 7) ^{ia} E, soyavvuiyanivvāṇaphala A.
8) C adds naṃ. 9) du^o BCEM.

nāge karāṇe, savvatthasiddhe muhutte, sāṇā¹⁶ nakkhatteṇaṃ jogam
 uyāgaenaṃ kāla-gae viikkante *jāva* savva-dukkha-ppahīṇe. (124.)
 jaṃ rayanīṃ ca ṇaṃ samāṇe bhagavaṃ¹ Mahāvīre kāla-
 gae² *jāva* savva-dukkha-ppahīṇe, sā ṇaṃ³ rayanī bahūhim deve-
 hiṇ devīhi ya⁴ uvayamāṇehi ya⁴ uppayamāṇehi ya⁴ ujjoviyā⁵
 yāvi⁶ hotthā⁷. (125.) jaṃ rayanīṃ ca ṇaṃ samāṇe bhagavaṃ¹
 Mahāvīre kāla-gae *jāva* savva-dukkha-ppahīṇe, sā ṇaṃ rayanī
 bahūhim devehiṇ² devīhi ya³ uvayamāṇehi ya³ uppayamāṇehi
 ya³ uppiṇṇalaga⁴-bhūyā⁵ kahakahaga-bhūyā⁶ yāvi⁷ hotthā⁸. (126.)
 jaṃ rayanīṃ ca ṇaṃ samāṇe bhagavaṃ Mahāvīre kāla-gae¹ *jāva*
 savva-dukkha-ppahīṇe, taṃ rayanīṃ ca ṇaṃ jeṭṭhassa² Goyamassa³
 Imḍabbhūssa⁴ aṇaḍḍarassa aṇtevasissa Nāyae piṇṇa-baṇḍhaṇe vocchinne⁵
 aṇante aṇuttare⁶ *jāva* kevala-vara-nāṇa-daṇṇaṇe samuppanne. (127.)
 jaṃ rayanīṃ ca ṇaṃ samāṇe bhagavaṃ¹ Mahāvīre² *jāva* savva-
 dukkha-ppahīṇe, taṃ rayanīṃ ca ṇaṃ nava Mallā³ nava Lecchā³
 Kāsi-Kosalagā atthārasa vi gaṇa-rāyāṇo amāvasāe pārābhoyāṃ⁴
 posaḥovavāsaṃ paṭṭhavaiṃsu⁵: 'gae se bhāv'-ujjoe, davv'-ujjoyaṃ
 karissāmo.' (128.) jaṃ rayanīṃ ca ṇaṃ samāṇe 3¹ *jāva* savva-
 dukkha-ppahīṇe, taṃ rayanīṃ ca ṇaṃ khuddāe nāma² bhāsa-rāsi
 maha-ggahe do-vāsa-sahassa-tthi³ samāṇassa bhagavaṃ Mahāvīrassa
 jamma-nakkhattaṃ saṃkamte. (129.) 'jaṃ-pabhiṇ² ca ṇaṃ se
 khuddāe³ bhāsa-rāsi maha-ggahe do-vāsa-sahassa-tthi⁴ samāṇassa
 bhagavaṃ Mahāvīrassa jamma-nakkhattaṃ saṃkamte, tap-pabhiṇ ca
 ṇaṃ samāṇaṇaṃ niggamthāṇaṃ niggamthiṇa ya no udie⁵ 2 pūyā⁶-
 sakkāre pavattai⁷. (130.) jayā ṇaṃ se⁸ khuddāe *jāva* jamma-
 nakkhattāo viikkante⁹ bhavissai, tayā ṇaṃ niggamthāṇaṃ niggamthiṇa
 ya udie⁵ pūyā⁶-sakkāre bhavissai. (131.) jaṃ rayanīṃ ca ṇaṃ
 samāṇe bhagavaṃ Mahāvīre kāla-gae¹ *jāva*² savva-dukkha-ppahīṇe,
 taṃ rayanīṃ ca ṇaṃ kumthū aṇuddharī nāmaṃ samuppannā³: jā
 thi⁴ā⁴ acalamāṇā chaumatthāṇaṃ niggamthāṇaṃ⁵ niggamthiṇa ya
 no cakkhu-phāsaṃ havvaṃ āgacchai⁶; jā atthi⁷ā⁷ calamāṇā chauma-
 tthāṇaṃ niggamthāṇaṃ⁵ niggamthiṇa ya cakkhu-phāsaṃ havvaṃ

124. 16) sāt^o C.125. 1) omitted in H, bhay^o B. 2) A adds viikkante. 3) not in AC.
 4) a E. 5) 'ā E. 6) āvi E, vi AB. 7) hu^o BEM.126. 1) bhay^o B. 2) 'hi a E. 3) a E. 4) 'gamāṇā M. 5) bhūā BE.
 6) bhūā E. 7) āvi E. 8) hu^o AEM.127. 1) A om. 2) ji^o BE. 3) goa^o E. 4) 'tissa A, 'yassa C. 5) vu^o
 BEM. 6) E adds nivvāghāe, nirāvaraṇe.128. 1) bhay^o B, see³. 2) not in ACE, 3 H. 3) 'ai E. 4) varā^o A, varā^o
 B; 'bhoē AE, 'bhoam B. 5) 'vimsu EMS.129. 1) not in ABE; M Bhagavaṃ Mahāvīre. 2) BEM after rāsi, nāmaṃ
 CH. 3) th BCE, tthāi A.130 and 131. 1) down to tap^o not in B. 2) jaṃ rayanīṃ H. 3) A adds
 nāma. 4) see 129³. 5) uie B. 6) pūā BEM. 7) 'ai CHM, bhavissai A. 8) not
 in H. 9) vii^o A.132. 1) not in H. 2) not in CE. 3) ṇṇ C. 4) thiā BEH. 5) 'ṇa ya
 E. 6) 'amti BEM. 7) thiā BC, thiā H, athiā EM.

āgacchai⁶; (132.) jam pāsittā bahūhim niggamthehim niggamthīhi ya¹ bhattāim paccakkhāyāim. se² kim āhu bhamte: 'ajja-ppabhiim³ durārāhae⁴ samjame⁶ bhavissai.' (133.)

tenaṃ kālenāṃ tenaṃ samaeṇaṃ samaṇassa bhagavao Mahāvīrassa Iṃdabhūi¹-pāmokkhāo² coddassa³ samaṇa-sāhassio ukkosiya⁴ samaṇa-sampayā hotthā⁵. (134.) samaṇassa¹ bhagavao Mahāvīrassa Ajjacampānā-pāmokkhāo² chattisaṃ³ ajjiyā⁴-sāhassio ukkosiya⁴ ajjiyā⁴-sampayā hotthā⁵. (135.) samaṇassa bhagavao Mahāvīrassa Saṃkhasayaga-pāmokkhānaṃ² samaṇovāsagānaṃ egā saya-sāhassi⁶ aṇaṭṭhiṃ⁷ ca sahaṣṣā ukkosiya⁸ samaṇovāsagānaṃ⁹ sampayā hotthā⁵. (136.) samaṇassa bhagavao Mahāvīrassa Sulasā-Reva¹-pāmokkhānaṃ² samaṇovāsiyānaṃ³ tinni saya-sāhassio aṭṭhārasa sahaṣṣā⁴ ukkosiya³ samaṇovāsiyānaṃ³ sampayā hotthā⁵. (137.) samaṇassa naṃ¹ bhagavao Mahāvīrassa tinni sayā cauddasapuvvinaṃ² ajjānaṃ jīṇa-saṃkāsānaṃ savv'-akkhara-sannivānaṃ³ Jīṇo viva avitahaṃ vāgaramāṇānaṃ ukkosiya⁴ coddasapuvvinaṃ⁵ sampayā hotthā⁶. (138.) samaṇassa naṃ¹ bhagavao Mahāvīrassa terasa sayā ohi-nāṇinaṃ aisesa-pattānaṃ ukkosiya⁴. ohi-nāṇinaṃ⁷ sampayā hotthā⁶. (139.) samaṇassa naṃ¹ bhagavao Mahāvīrassa satta sayā kevala-nāṇinaṃ saṃbhinna-vara-nāṇa-damsaṇa-dharaṇaṃ ukkosiya⁴ kevala⁸-nāṇi⁹-sampayā hotthā⁶. (140.) samaṇassa naṃ¹ bhagavao Mahāvīrassa satta sayā vevuvinaṃ adevānaṃ dev'-iddhi²-pattānaṃ ukkosiya³ vevuvi⁴-sampayā hotthā⁵. (141.) samaṇassa naṃ¹ bhagavao Mahāvīrassa paṃca sayā viula-maṇaṃ⁶ aḍḍhāijjesu⁷ divesu dosu ya⁸ samuddesu sanninaṃ paṃc'-imdiyānaṃ³ pajjattagānaṃ⁹ maṇogae bhāve jānaṃtānaṃ¹⁰ ukkosiya⁴ viula-maṇaṃ¹¹ sampayā hotthā⁵. (142.) samaṇassa naṃ¹ bhagavao Mahāvīrassa cattāri sayā vānaṃ³ sa-deva-maṇuyāsurae³ parisāe vāe⁴ aparājjiyānaṃ⁵ ukkosiya⁵ vāi-sampayā hotthā⁶. (143.) samaṇassa bhagavao Mahāvīrassa satta aṃtevasi⁷-sayāim siddhāim jāva savva-dukkha-ppahīnaṃ cauddasa ajjiyā⁵-sayāim siddhāim. (144.)⁸ samaṇassa naṃ¹ bhagavao Mahāvīrassa aṭṭha sayā aṇuttarāvavāiyānaṃ² gai³-kallāṇaṃ⁴ ṭhi⁴-kallāṇaṃ

133. 1) a E. 2) only in EM. 3) 'bhii A. 4) 'hee M after bhavissai. 5) samjame M.

134. 1) 'bhūi BCM. 2) 'mu° BCEH, 'ānaṃ H. 3) can° BEHM. 4) 'ā BE. 5) 'hu° BEM, thus always.

135 and 136. 1) H adds naṃ. 2) 'mu° BEH, always. 3) 'sa C. 4) 'ā E. 5) see 134⁵. 6) 'iu EM. 7) aṇasatthiṃ B. 8) 'ā BE. 9) 'say° B, 'siy° H.

137. 1) 'ai BE. 2) see 135². 3) 'iā° E. 4) 'āo A. 5) see 134⁵.

138—140. 1) not in BE. 2) co° A. 3) 'eṇaṃ H. 4) 'iā E. 5) see 134³, puvvi M. 6) see 134⁵. 7) nāṇi B. 8) 'hi A, H adds vara. 9) nāṇinaṃ M.

141 and 142. 1) not in BE. 2) ad° CEH. 3) 'iā° E. 4) vevuviyā C, vevuvia E. 5) see 134⁵. 6) mai° E. 7) 'tā° BM. 8) a EH. 9) 'yānaṃ A. 10) jāna-māṇaṃ BCEM. 11) see⁶, mai H.

143 and 144. 1) not in BE. 2) vād° A. 3) 'uā° EH. 4) vād° H. 5) see 120¹¹. 6) see 134⁵. 7) 'i C. 8) sūtra 144 is wanting in A.

145 and 146. 1) BE om. 2) vāṇaṃ E, vāṇaṃ H. 3) 'ti C. 4) ṭhi AM.

⁵āgamesi bhaddāṇaṃ ukkosiyā⁶ aṇuttarōvavāyāṇaṃ sampayā hotthā⁷. (145.) samaṇassa naṃ bhagavaṃ Mahāvīraṃ duvīhā aṃtagaḍa-bhūmī hotthā⁷; taṃ jahā: jug'-aṃtakaḍa⁸-bhūmī ya⁹ pariyāy'-aṃtakaḍa⁸-bhūmī ya⁹; jāva taccāo purisa-jugāo jug'-aṃtakaḍa⁸-bhūmī¹⁰, cau-vāsa-pariyāe⁶ aṃtaṃ akāsi. (146.)

teṇaṃ kāleṇaṃ teṇaṃ samaṇeṇaṃ samane bhagavaṃ Mahāvīre tiṣaṃ vāsāṃ agāra-vāsa-majjhe vasittā, sāiregāṃ duvāsa vāsāṃ chaumattha-pariyāyaṃ¹ pāṇittā, des'-ūṇāṃ tiṣaṃ vāsāṃ kevali-pariyāyaṃ¹ pāṇittā, bāyālisam² vāsāṃ sāmanna-pariyāyaṃ¹ pāṇittā, bāvattariṃ vāsāṃ savv'-āyayaṃ³ pālaittā⁴, khīṇe veyanijj'-āyaya⁵-nāma-gotte⁶ imīse osappiṇṇe⁷ dāsama⁸-susamāe⁹ samāe bahu-viikkamptāe¹⁰ tihiṃ vāsehiṃ addhanavamehi ya¹¹ māsehiṃ sesehiṃ Pāvāe majjhimāe Hatthipālagassa¹² ranṇo rajjū¹³-sabhāe ege abīe chaṭṭheṇaṃ bhattenāṃ apāṇaṇeṇaṃ¹⁴ sāṇā nakkhatteṇaṃ jogam uvāgaṇeṇaṃ paccūsa-kāla-samayamsi sampaliyaṃka¹⁵-nisanne paṇaṇaṇaṃ¹⁶ ajjhayaṇāṃ pāva-phala-vivagāṃ chaṭṭisaṃ ca¹⁷ aputṭha-vāgaraṇāṃ vāgarittā¹⁸ pahāṇaṃ¹⁹ nāma²⁰ ajjhayaṇaṃ vibhāveṇaṇe 2 kāla-gae viikkamptē²¹ samujjāe²² chinna-jāi-jarā-maraṇa-baṃdhane siddhe buddhe mutte aṃtakaḍe²³ parinivvūde savva-dukkha-ppahīṇe. (147.) samaṇassa bhagavaṃ Mahāvīraṃ jāva savva-dukkha-ppahīṇassa nava vāsa-sayāṃ viikkamptāṃ, dasamassa ya vāsa-sayassa ayaṃ asīme¹ samvacchare kāle gacchai. vāyaṇ'-aṃtare puṇa: ayaṃ teṇaṇe samvacchare² kāle³ gacchai iti⁴. (148.)

Teṇaṃ kāleṇaṃ teṇaṃ samaṇeṇaṃ Pāse arahā purisāḍāṇie paṃca-visāhe hotthā¹; taṃ jahā: visāhāhiṃ cue² caittā gabbhaṃ vakkamte, visāhāhiṃ jāe, visāhāhiṃ muṃḍe bhavittā agārāo aṇa-gāriyaṃ pavvaie, visāhāhiṃ aṇamte aṇuttare nivvāghāe nirāvaraṇe kaṣiṇe paḍipunne kevala-vaṇa-nāṇa-damsaṇe samuppanne, visāhāhiṃ parinivvūe. (149.) teṇaṃ kāleṇaṃ teṇaṃ samaṇeṇaṃ Pāse¹ arahā purisāḍāṇie, je se gimhāṇaṃ paḍhame māse paḍhame pakkhe citta-bahule, tassa naṃ citta²-bahulassa cautthi-pakkheṇaṃ pāṇayāo³ kappāo viṣaṃ-sāgarōvama-ṭṭhiyāo⁴ aṇamtaṃ cayaṃ⁵ caittā⁶, ih'eva Jambuddive dīve Bhārahe vāse Bāṇārasie⁷ nayaṇie Āsaseṇassa⁸ ranṇo Vammāe⁹ devīe puvvarattāvaratta-kāla-samayamsi visāhāhiṃ nakkha-

145 and 146. 5) down to sampayā not in A. 6) see 120¹¹. 7) see 134⁵.

8) *gāda CEH. 9) a BE. 10) A adds ya.

147. 1) *iā^o E, *gaṃ CHM. 2) ba^o C. 3) *uam CE, *oyam H. 4) pāṇittā E. 5) vaa^o E, *ua BE, *oya CH. 6) gu^o BE. 7) usa^o M. 8) du^o M. 9) sū^o BE. 10) viti^o A, via^o B, viya^o C. 11) a E. 12) *pālassa E, *vālassa BM. 13) *ū M. 14) pp H. 15) *iā^o E. 16) paṇṇa^o A. 17) not in H. 18) *ettā CH. 19) pāvayaṇaṃ A. 20) nām' E. 21) viti^o A. 22) *gghāe H. 23) *gāde BEM.

148. 1) asīme E. 2) *ra B. 3) not in A. 4) B ii, BM add disai.

149. 1) hu^o BEM. 2) cae C.

150. 1) C adds naṃ. 2) ce^o A. 3) *āu B, pāṇau H. 4) *ṭṭhi^o A, *ṭṭhi^o M, *ṭṭhiyāo BH, *ṭṭhiāo E. 5) caim M. 6) cayittā A. 7) Vā^o C. 8) Assa^o H. 9) Vammāe C.

ttenam jogam uvâgaenam âhâra-vakkamtie bhava-vakkamtie 900
sarîra-vakkamtie kucchimsi¹⁰ gabbhattâe vakkamte. (150.) Pâse nam
arahâ purisâdâñie tin-nânovagae¹ yâvi² hotthâ³; tam jahâ: 'caissâmi'
tti jâñai, cayamâne na jâñai⁴, 'cue⁵ 'mi' tti jâñai. *tenam c'eva abhâlâ-
venam suvîṇa-damsaṇa-vihâṇenam savvam jâva* niyaga⁶-giham
anupaviṭṭhâ *jâva* suham suhenam tam gabbham parivahai. (151.)
tenam kâlenam tenam samaenam Pâse arahâ purisâdâñie, je se
hemamtânam¹ docce² mâse tacce pakkhe posa-bahule, tassa nam
posa-bahulassa dasamî-pakkhenam navaṇham³ māsānam bahu-ṇḍi-
punnānam addh'atthamānam⁴ rāimdiyānam viikkamtānam⁵ puvva-
rattāvaratta-kāla-samayamsi visāhāhim nakkhatteṇam jogam uvâgae-
nam āroga⁶ ārogaṇam⁶ dārayam payāyā. (152.)

[jam rayanīm ca nam Pâse arahâ purisâdâñie jâe, tam rayanīm
ca nam bahūhim devehim devīhi a *jâva* uppimjalaga-bhūā kahakahaga-
bhūā yâvi hutthâ.] (153.) *jammaṇam¹ savvam¹ Pāsābhilāvenam
bhāṇiyavvam² jâva* tam hou nam kumâre Pâse nāmenam³. (154.)

Pâse nam arahâ purisâdâñie dakkhe dakkha¹-painne paḍirūve²
allīne³ bhaddae viñie tisam vāsāim agāra-vāsa-majjhe vasittā punar avi
log'-amtiehim jīya⁴-kappiehim⁵ devehim⁶ tāhim iṭṭhāhim *jâva* evam
vayāsi: (155.) jaya 2 namdā! jaya 2 bhaddā! bhaddam te⁷ *jâva* jaya 2
saddam paunjamti. (156.) puvvim pi nam Pāsassa¹ arahao purisâdâ-
ṇiyassa³ mānussagāo gihattha-dhammāo anuttare āhohie², *tam c'eva
savvam jâva* dānam dāiyānam³ paribhāittā⁴, je se hemamtānam duce⁵
māse tacce pakkhe posa-bahule, tassa nam posa-bahulassa ikkārasī⁶-
divasenam puvv'āṇha⁷-kāla-samayamsi visālāe siviyaē³ sa-deva-
maṇuyāsuraē⁸ parisāe, *tam c'eva savvam navaram*, Bānārasim
nagarim⁹ majjham majjhenam niggacchai, 2ttā jeṇ' eva āsāma-pae
ujjāne jeṇ' eva asoga-vara-pāyave, teṇ' eva uvāgacchai, 2ttā asoga-
vara-pāyavassa ahe sīyam¹⁰ ṭhāvei, 2ttā sīyāo¹¹ paccoruhai, 2ttā
sayam eva ābharāṇa-mallālamkāram omuyai¹², 2ttā sayam eva
paṇca-muṭṭhiyam³ loyam⁸ karei, 2ttā atthamenam bhattenam
apāṇaenam visāhāhim nakkhatteṇam jogam uvâgaenam egam deva-
dūsam ādāya tihim purisa-saehim saddhim muppe bhavittā agārāo
anagāriyam¹³ pavvaie. (157.) Pâse nam arahâ purisâdâñie tesīim¹

150. 10) °amsi H.

151. 1) ṇṇ AM. 2) āvi EH. 3) hu° BEM. 4) yāñai B. 5) cuo AC.
6) nia° BE, °gaṇ BM.

152. 1) gimha-he° A. 2) du° BEEM. 3) nh M. 4) °na ya BE. 5) viti°
AC. 6) °ru° BEH, āroga arogaṇ A.

153. only in M.

154. 1) M: sesam tah'eva navaram. 2) °nia° BE. 3) A adds hou 2.

155 and 156. 1) not in A. 2) padipunnarūve A. 3) ali° E. 4) jīa E, jīya
BM. 5) kappehim B. 6) after log° B. 7) BE add jaya 2 khattiyavaravasaḥā.

157. 1) M adds nam. 2) A adds nam, ābhoie E. 3) see 120¹¹.
4) °ettā A. 5) do° C. 6) ekā° A, ekkā° C. 7) nh BM. 8) see 45¹. 9) nay°
BE. 10) sīam CE. 11) sīao CE. 12) umuyai EHM, see³. 13) °iam EH.

158. 1) tesī BM.

rāimdiyāim² niccam vosattha-kāe ciyatta³-dehe, je kei⁴ uvasaggā uppajjamti, — tam jahā: divvā vā mānussā vā tirikkha-joniyā⁵ vā aṇulomā vā paḍilomā vā — te uppanne sammaṇṇ sahai titikkhai khamai ahiyāsei³. (158.) tae¹ ṇaṃ se Pāsē bhagavaṇ² aṇagāre jāe iriyā³-samie ⁴bhāsā-samie *jāva* appāṇaṃ bhāvemāṇassa tesū⁵ rāimdiyāim⁶ viikkamtāim⁷ caurāsimassa rāimdiyassa³ aṃtarā vaṭṭamāṇassa⁸, je se gimhāṇaṃ paḍhame māse, paḍhame pakkhe citta⁹-bahule, tassa ṇaṃ citta⁹-bahulassa cautthi¹-pakkheṇaṃ puvv¹⁰-aṇha¹⁰-kāla-samayaṃsi dhāyāi¹¹-pāyavassa ahe chaṭṭheṇaṃ¹² bhattenāṃ apāṇaṇaṃ visāhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇ¹-aṃtariyāe³ vaṭṭamāṇassa aṇante aṇuttare¹³ nīvvāghāe nīrāvaraṇe *jāva* kevala-vaṇa-nāṇa-daṃsaṇe samuppanne *jāva* jāṇamāṇe pāsamāṇe viharai. (159.)

Pāsassa ṇaṃ arahao purisādāṇiyassa¹ attha gaṇā attha gaṇa-harā hotthā², tam jahā:

Subhe ya Ajjaghose ya¹ Vasitthe Bambhayāri ya¹ |

Some Sirihare c'eva Virabhadde Jasevi³ ya¹ || (160.)

Pāsassa ṇaṃ arahao purisādāṇiyassa¹ Ajjadinna²-pāmukkhāo³ solasa samaṇa-sāhassio ukkosiyā¹ samaṇa-sampayā hotthā⁴. (161.) Pāsassa ṇaṃ arahao purisādāṇiyassa¹ Pupphacūla-pāmukkhāo³ atthattisaṃ⁵ aṇṇiyā¹-sāhassio ukkosiyā¹ aṇṇiyā¹-sampayā hotthā⁴. (162.) Pāsassa¹ ṇ. a. p. Suvvaya³-pāmukkhāṇaṃ² samaṇovāsagāṇaṃ egā saya-sāhassi⁴ causaṭṭhiṃ⁵ ca sahaṇṇā u. samaṇovāsagāṇaṃ s. h. (163.) Pāsassa ṇ. a. p. Supamāda-pāmukkhāṇaṃ² samaṇovāsagāṇaṃ⁶ tinni saya-sāhassio satta⁷-viṇaṃ ca sahaṇṇā u. samaṇovāsagāṇaṃ⁸ s. h. (164.) Pāsassa ṇ. a. p. addhutta-sayā cauddasapuvvīṇaṃ⁹ aṇṇaṇaṃ jīṇa-samkāsaṇaṃ savv¹-akkhara *jāva* cauddasapuvvīṇaṃ⁹ s. h. (165.) Pāsassa ṇ. a. p. cauddasa¹ sayā ohi-nāṇiṇaṃ, dasa sayā kevala-nāṇiṇaṃ, ekkārasa² sayā vevvīyāṇaṃ³, chas-sayā⁴ riu-maṇṇaṃ⁵, dasa sayā siddhā, viṇaṃ aṇṇiyā⁶-sayā siddhā, addh¹-atthama-sayā viula-maṇṇaṃ, chas-sayā vāṇaṃ, bārasa sayā aṇuttarāvāyāṇaṃ⁷. (166.) Pāsassa ṇ. a. p. duvhi¹ aṃtagaḍa-bhūmi hotthā¹, tam jahā: jug¹-aṃtakaḍa²-bhūmi ya³ pariyāy⁴-aṃtakaḍa²-bhūmi ya³; *jāva* cautthāo purisa-jugāo jug¹-aṃtakaḍa²-bhūmi, tivāsa-pariyāe⁵ aṃtam akāsi. (167.)

158. 2) ¹āim E, ²āṇaṃ CH. 3) see 45¹. 4) keva C, ke M. 5) see 120¹¹.

159. 1) tate CH. 2) bhay^o H. 3) see 120¹¹. 4) not in ACHM. 5) ti^o B, ¹ii M. 6) ¹ā^o CE. 7) viti^o AC. 8) ¹ne BH. 9) ce^o AC. 10) nh H. 11) dhāiya CE, see³. 12) atthameṇaṃ *kvacit* S. 13) B om.

160. 1) see 120¹¹. 2) hu^o BEM. 3) ¹eva C.

161 and 162. 1) see 120¹¹. 2) ṇṇ B. 3) ¹mo^o A. 4) hu^o BEM. 5) ¹ati^o BM.

163—165. 1) in the following §§ I have adopted, the custom of the Mss. and not written out the always recurring words; for v. r. see 161, 162. 2) ¹mo^o AM. 3) Supamāda ACH. 4) ¹io BE. 5) ¹i C. 6) see 120¹¹. 7) satta BHM. 8) ¹iyā M, ¹ā^o E. 9) co^o A.

166. 1) co^o AC. 2) ekā^o H, egā^o E, ikk^o B. 3) ¹vvīṇaṃ EM. 4) down to addh^o not in A, chasayā C. 5) ¹iṇaṃ E. 6) ¹ā CE. 7) ¹vāṇaṃ CM, vāṇaṃ E.

167. 1) hu^o BEM. 2) gaḍa BE. 3) a BE. 4) pariy¹ H, pari¹ E. 5) ¹āe E.

tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ Pāse a. p. tisaṃ vāsāim agāra-
vāsa-majjhe vasittā, tesūṃ rāimdiyāim caumattha-pariyāyaṃ¹ pāṇittā,
des'-ūpāim sattari vāsāim kevali-pariyāyaṃ¹ pāṇittā, paḍipunnāim²
sattari vāsāim sāmanna-pariyāyaṃ pāṇittā, ekkam³ vāsa-sayaṃ
savv'-āyayaṃ⁴ pālaittā⁵, khīṇe veyanijj'-āyaya⁴-nāma-gotte⁶ imise osa-
ppinīe⁷ dūsama-susamāe⁸ bahu-viikkamṭāe⁹, je se vāsāṇaṃ paḍhame
māse docce pakkhe¹⁰ sāvaṇa-suddhe, tassa ṇaṃ sāvaṇa-suddhassa
aṭṭhami-pakkheṇaṃ uppim sammeya¹-sela-siharamsiappa-cauttisaim¹¹
māsienāṃ bhatteṇaṃ apāṇaṇaṃ visāhāhim nakkhatteṇaṃ jogam
uvāgaenaṃ puvaṇṇa¹²-kāla-samayamsi vagghāriya¹-pāṇi kāla-gae¹³
jāva savva-dukkha-ppahīṇe. (168.) Pāsassa ṇaṃ arahao *jāva* savva-
dukkha-ppahīṇassa duvālāsa vāsa-sayāim viikkamṭāim⁸, terasamassa
ya¹⁴ ¹⁵vāsa-sayassa ayaṃ tisaime samvachhare¹⁶ kāle gacchai. (169.)

tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ arahā¹ Ariṭṭhanemī paṃca-
citte hotthā², taṃ jahā: cittāhim cue caittā gabbhaṃ vakkamṭe³,
jāva cittāhim parinivvūe. (170.) tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ
arahā¹ Ariṭṭhanemī, je se vāsāṇaṃ cautthe māse sattame pakkhe
kattiya²-bahule, tassa ṇaṃ kattiya²-bahulassa bārasī³-pakkheṇaṃ
aparājijjā⁴ mahāvīmāṇāo chattisaṃ⁵-sāgarovama-ṭṭhiyāo⁶ aṇamṭaram
cayaṃ⁷ caittā, ih'eva Jambuddīve dīve Bhārahe vāse Soriyapure²
nayare⁸ Samuddavijayassa ranno bhāriyāe¹ Sivāe⁹ devīe puva-
rattāvaratta-kāla-samayamsi *jāva* cittāhim gabbhattāe vakkamṭe
*savvaṃ taheva*¹⁰ *suvaṇa*¹¹-*daṃsaṇa-davīṇa-saṃharaṇ'-āyaya*¹²
*ettha*¹³ *bhāṇiyavvaṃ*¹⁴. (171.) tenaṃ kâleṇaṃ tenaṃ samaeṇaṃ arahā
Ariṭṭhanemī, je se vāsāṇaṃ paḍhame māse docce¹ pakkhe sāvaṇa-
suddhe, tassa ṇaṃ sāvaṇa-suddhassa paṃcami-pakkheṇaṃ navanṇaṃ²
māsāṇaṃ *jāva* cittāhim nakkhatteṇaṃ jogam uvāgaenaṃ āroga³
ārogaṃ⁴ dārayaṃ⁵ payāyā. *jammanāṃ Samuddavijayābhilāveṇaṃ*
*neyuvvaṃ*⁶ *jāva* taṃ hou⁷ kumāre Ariṭṭhanemī nāmeṇaṃ 2.

arahā Ariṭṭhanemī dakkhe *jāva* tinni vāsa-sayāim kumāre agāra-
vāsa-majjhe vasittā ṇaṃ puṇar avi log'-amṭiehim⁸ jiya⁹-kappiehim¹⁰
devehim *taṃ ceva savvaṃ bhāṇiyavvaṃ*¹¹ *jāva* dāṇaṃ dāiyāṇaṃ

168 and 169. 1) see 120¹¹. 2) bahup^o M, ṇṇ H. 3) ikk^o B, ekam H, egam E.
4) ōao^o H, see¹. 5) pāṇittā CH. 6) gu^o BE. 7) usa^o BCEHM. 8) sū^o B.
9) viti^o AC. 10) du^o BCEM. 11) co^o A. 12) nh H; puvaṇṇarattāvaratta BEM.
S *lekkakadoshān matabheddā vā*. 13) E adds viikkamṭe. 14) ṇaṃ BEM, not
in CH. 15) not in BCEM. 16) ōra B.

170. 1) arihā E. 2) hu^o BEM. 3) BE add taheva ukkhevao com. M. S.
171. 1) arihā E. 2) see 120¹¹. 3) duvālasi CH. 4) ōiao AE. 5) tittisaṃ,
A, *kvacit* com. M. S. 6) see¹, ṭṭhit^o A, ṭṭhiyāo CH. 7) caim M. 8) nag^o A.
9) Sivā CM. 10) CH add navaraṃ. 11) sum^o B. 12) āi B, āim EM. 13) i^o
B, itthaṃ EM. 14) bha^o CH, see².

172. 1) du^o BEM. 2) nh CHM. 3) ōru^o BE, ōga AC. 4) ōru^o BE, ar^o
M. 5) A om. 6) nea^o EH, neta^o M. 7) hoū CHM. 8) loy^o AM. 9) see 120¹¹.
10) i^o C. 11) see², CH om.

paribhāittā¹², (172.) je se vāsāṇaṃ paḍhame māse docce¹ pakkhe sāvaṇa-suddhe, tassa naṃ sāvaṇa-suddhassa chaṭṭhi-pakkheṇaṃ puvv'anha²-kāla-samayampi uttarakurāe siyāe³ sa-deva-maṇḍapāsurae parisāe aṇugammamāṇa-magge jāva Bāravaie⁴ nayaie⁵ majjhaṃ majjheṇaṃ niggacchai, 2 ttā je'eva revaie⁶ ujjaṇe, teṇ'eva uvā-gacchai, 2 ttā asoga-vara-pāyavassa ahe siyaṃ³ thāveī, 2 ttā siyā³ paccoruhai, 2 ttā sayam eva ābharaṇa-mallālapkāraṃ omuyai⁷, 2 ttā sayam eva paṃca-muṭṭhiyaṃ³ loyaṃ³ karei, 2 ttā chaṭṭheṇaṃ bhattenāṃ apāṇaṇaṃ cittaṃhiṃ nakkhattenāṃ jogam uvāgaṇaṃ egam deva-dūsam ādāya egenāṃ purisa-sahassenāṃ saddhim muṃḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (173.) se¹ arahā naṃ Ariṭṭhanemi caupannaṃ² rāimdiyāim³ niccaṃ vosatṭha-kāe ciyatta³-dehe tam c'eva savvaṃ jāva paṇapannaimassa⁴ rāimdiyassa³ amtarā vaṭṭamāṇassa⁵, je se vāsāṇaṃ tacce māse paṃcame pakkhe āsoya³-bahule, tassa naṃ āsoya³-bahulassa pannarasi²-pakkheṇaṃ divasassa pacchime bhāge⁶ ujjiṃṭa-sela-sihare veḍasa⁷-pāyavassa ahe aṭṭhame-ṇaṃ⁸ bhattenāṃ apāṇaṇaṃ⁹ cittaṃhiṃ nakkhattenāṃ jogam uvāgaṇaṃ jhāṇ'amtariyāe³ vaṭṭamāṇassa jāva¹⁰ aṇamte¹¹ aṇuttare¹² nivvāghāe jāva kevala-nāṇe samuppanne jāva savva-loe savva-jivāṇaṃ bhāve jāṇamāṇe pāsamāṇe viharai. (174.)

arahao naṃ Ariṭṭhanemissa¹ aṭṭhārasa gaṇā aṭṭhārasa gaṇaharā hotthā². (175.) arahao n. A. Varadatta-pāmokkhāo³ aṭṭhārasa samaṇa-sāhassio ukkosiyā⁴ samaṇa-sampayā hotthā². (176.) arahao n. A. AjjaJakkhiṇi-pāmokkhāo³ cattālisam ajiyyā⁴-sāhassio u. ajiyyā-sampayā h. (177.) arahao n. A. Nāṃda-pāmokkhāṇaṃ³ samaṇovāsagāṇaṃ egā saya-sāhassī aṇattariṃ ca sahaṇṇā u. samaṇovāsaga⁵-sampayā h. (178.) arahao n. A. Mahāsuvvaya-pāmokkhāṇaṃ³ tinni saya-sāhassio aṇattariṃ ca sahaṇṇā u. samaṇovāsiyāṇaṃ⁴ s. h. (179.) arahao n. A. cattāri sayā cauddasa-puvvīṇaṃ⁶ ajiṇṇaṃ jīṇa-saṃkāsāṇaṃ savv'-akkhara jāva s. h. (180.) pannarasa¹ sayā ohi-nāṇiṇaṃ, pannarasa¹ sayā vevvīyāṇaṃ², dasa sayā viula-māṇaṃ³, aṭṭha sayā vāṇaṃ⁴, solasa sayā aṇuttarova-vāiyāṇaṃ⁵, pannarasa¹ samaṇa-sayā siddhā, tisaṃ ajiyyā²-sayāim siddhāim. arahao naṃ Ariṭṭhanemissa duvīhā amtagaḍa⁶-bhūmī hotthā⁷, tam jahā: jug'-amtagaḍa⁶-bhūmī ya⁸ pariyāy'-amtagaḍa⁹-bhūmī ya⁸; jāva aṭṭhamāo purisa-jugāo jug'-amtagaḍa⁹-bhūmī, duvālasa-pariyāe amtam akāsi. (181.) teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ

172. 12) °ettā A.

173. 1) du° BEM. 2) ṇh AC. 3) see 120¹¹. 4) °tie C. 5) nag° AE. 6) revayae BEM. 7) °ti C, u° EHM, see².174. 1) only in A. 2) ṇh A. 3) see 173². 4) ṇh A. °magassa CEHM. 5) °ne BE 6) bhāe A. 7) vāḍa CH. 8) chaṭṭheṇaṃ CEH kvacit S. 9) pp H. 10) not in CH. 11) down to jāṇamāṇe not in H. 12) AB om. all down to jāva savvaloe.175—180. 1) aṭṭhārasa gaṇaharā gaṇā ya A. 2) hu° BEM. 3) °mu° BEH. 4) see 120¹¹. 5) °āṇam HM, sāvaga A. 6) co° A. 7) down to s. h. not in CH.181. 1) ṇh A. 2) see 120¹¹. 3) °iṇaṃ E. 4) vāt° A, see³. 5) °vāiṇaṃ H. vāiṇaṃ E. 6) °kaḍa A. 7) hu° BEM. 8) a E, not in C. 9) °gaḍa BE.

arahā¹ Ariṭṭhanemī tinni vāsa-sayāim kumāra-vāsa-majjhe vasittā caupannam² raimdiyāim³ chaumattha-pariyāyam⁴ pāṇuttā, des'-ūnaim satta vāsa-sayāim kevali-pariyāyam⁴ pāṇuttā, paḍipunnāim satta vāsa-sayāim sāmanna⁵-pariyāyam⁴ pāṇuttā, egam vāsa-sahassam savv'-āuyam⁶ pālaittā, khīṇe veyanijj'-āuya⁶-nāma-gotte⁷ imise osappiṇie⁸ dūsama-sūsamāe⁹ samāe bahu-viikkamtāe¹⁰, je se gimhānam cauttie māse aṭṭhame pakkhe āsāḍha-suddhe, tassa nam āsāḍha-suddhassa aṭṭhami-pakkheṇam uppim¹¹ ujjiṃta-sela-siharamsi pamcahim chattisehim anagāra-saehim saddhim māsieṇam bhattenam apānaeṇam¹² cittā-nakkhatteṇam jogam uvāgaṇeṇam puvva-rattāva-ratta-kāla-samayamsi nesajjīe¹³ kāla-gae¹⁴ **too jāva** savva-dukkha-ppahīṇe. (182.) arahao nam Ariṭṭhanemissa kāla-gayassa **jāva** savva-dukkha-ppahīṇassa caurāsiim vāsa-sahassāim viikkamtāim¹, pamcāsiimassa vāsa-sahassassa² nava vāsa-sayāim viikkamtāim¹, dasamassa ya vāsa-sayassa ayam aṣīme samvacchare³ kāle⁴ gacchai⁵. (183.)

Namissa nam arahao kāla-gayassa **jāva** savva-dukkha-ppahīṇassa pamca-vāsa-saya-sahassāim caurāsiim ca¹ vāsa-sahassāim viikkamtāim², nava ya³ vāsa-sayāim viikkamtāim⁴, dasamassa ya vāsa-sayassa ayam aṣīme samvacchare⁵ kāle³ gacchai. (184.) Muṇisuvvayassa nam arahao kāla-gayassa⁶ ekkārāsa⁷ vāsa-saya-sahassāim caurāsiim ca vāsa-sahassāim nava ya vāsa-sayāim viikkamtāim⁴, dasamassa ya vāsa-sayassa ayam aṣīme samvacchare⁵ kāle gacchai. (185.) Malissa nam arahao **jāva** ppahīṇassa pannatthim⁸ vāsa-saya-sahassāim caurāsiim ca vāsa-sahassāim nava ya vāsa⁹-sayāim, d. y. v. s. a. a. s. k. g. (186.) Arassa nam arahao **jāva** ppahīṇassa ege vāsa-koḍi-sahassee viikkamte⁴, sesam jahā Malissa; tam ca eyam¹⁰: pamca-satthim¹¹ lakkhā caurāsiim sahasā viikkamtā⁴, tammi samae Mahāvīro nivvuo¹²; tao param nava ya¹³ viikkamtā⁴ d. y. v. s. a. a. s. k. g. *evam aggao jāva Seyamso tāva dattavvam*. (187.) Kumthussa nam **jāva** ppahīṇassa ege caubhāga-paliṇvame¹⁴ viikkamte¹⁴ pamca-satthim ca saya-sahassā, sesam jahā Malissa. (188.) Samtissa nam arahao **jāva** ppahīṇassa ege caubhāg¹⁵-ṇe paliṇvame viikkamte pannatthim¹⁶ ca saya¹⁷-sahassā¹⁸, sesam jahā Malissa. (189.) Dhammassa nam arahao **jāva** ppahīṇassa tinni sāgarovamāim viikkamtāim⁴ pannatthim⁸ ca, sesam jahā Malissa. (190.) Anamptassa nam arahao

182. 1) arihā BE. 2) ṇṇ A. 3) see 120¹¹. 4) °gam C, see⁸. 5) ṇṇ M. 6) see⁸, °āua B, āo E. 7) gu° BCE. 8) u° CEH. 9) su° A. 10) viti° A. 11) H om. 12) pp H. 13) nisiṇṇāe C, nisiṇṇie H. 14) gate C. 183. 1) viti° A. 2) sahasa BCH. 3) °ra B. 4) A om. 5) H adds gacchittā. 184—203. 1) not in H. 2) viti° A not in BCEM. 3) not in A. 4) viti° A. 5) °ra BE. 6) B adds jāva savva°. 7) ikk° BE, ikā° M, ekā° H. 8) ṇṇ A. 9) not in AB. 10) see 120¹¹. 11) pamcatthim C. 12) °ue C, °uu HM. 13) BH add vāsa. 14) paliuvame EHM. 15) °ga BM. 16) ṇṇ A, ṇ CH. 17) ABCH om. 18) sahasāim B, A om.

jāva ppahīṇassa satta sāgarovamāim viikkamtāim⁴ pannatthim⁸ ca, sesam jahā Malissa. (191.) Vimalassa ṇaṃ arahao *jāva* ppahīṇassa solassa sāgarovamāim viikkamtāim⁴ pannatthim⁸ ca, sesam jahā Malissa. (192.) Vāsupūjjassa ṇaṃ arahao *jāva* ppahīṇassa chāyāḷisaṃ sāgarovamāim viikkamtāim⁴ pannatthim ca, sesam jahā Malissa. (193.) Sejjamsassa¹⁹ arahao *jāva* ppahīṇassa ege sāgarovama-sae viikkamte⁴ pannatthim⁸ ca, sesam jahā Malissa. (194.) Siyalassa¹⁰ ṇaṃ arahao *jāva* ppahīṇassa egā sāgarovama-koḍi tivāsa-addhanava-māsāhiya¹⁰-bāyāḷisa-vāsa-sahassehīṃ ūṇiyā¹⁰ viikkamtā⁴, eyammi¹⁰ samae Vire²⁰ nivvū²¹, tao vi ya¹⁰ ṇaṃ param nava-vāsa-sayāim viikkamtāim⁴ d. y. v. s. a. a. s. k. g. (195.) Suvihiṇṇa²² ṇaṃ arahao Pupphadamtassa *jāva* ppahīṇassa dasa sāgarovama-koḍi viikkamtā⁴, sesam jahā Siyalassa¹⁰, *taṃ ce'maṃ*²³: tivāsa-addhanava-māsāhiya¹⁰-bāyāḷisa-vāsa-sahassehīṃ ūṇiyā¹⁰ icc'āi. (196.) Camdappahassa ṇaṃ arahao *jāva* ppahīṇassa egam sāgarovama-koḍi-sayam viikkamtam⁴, sesam jahā Siyalassa¹⁰; *taṃ ca imam*: tivāsa-addhanava-māsāhiya-bāyāḷisa-vāsa-sahassehīṃ ūṇagam icc'āi. (197.) Supāsassa ṇaṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-sahassam viikkamte⁴, sesam jahā Siyalassa¹⁰; *taṃ ca imam*: ²⁴tivāsa-addhanava-māsāhiya¹⁰-bāyāḷisa-sahassehīṃ ūṇiyā viikkamtā icc'āi. (198.) Paumappabhassa²⁵ ṇaṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-sahassā viikkamtā⁴ tivāsa-addhanava-māsāhiya-bāyāḷisa-sahassehīṃ icc'āiyam, ²⁶sesam jahā Siyalassa¹⁰. (199.) Sumaissa ṇaṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-saya-sahassee viikkamte⁴, sesam jahā Siyalassa¹⁰ tivāsa-addhanava-māsāhiya-bāyāḷisa-sahassehīṃ icc'āiyam²⁷. (200.) Abhinamdanassa ṇaṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-saya-sahassā viikkamtā⁴, sesam jahā Siyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyāḷisa-sahassehīṃ icc'āiyam²⁷. (201.) Sambhavassa ṇaṃ arahao *jāva* ppahīṇassa vīsam²⁸ sāgarovama-koḍi-saya-sahassā viikkamtā⁴, sesam jahā Siyalassa: tivāsa-addhanava-māsāhiya-bāyāḷisa-sahassehīṃ icc'āiyam. (202.) Ajiyassa¹⁰ ṇaṃ arahao *jāva* ppahīṇassa pannāsam⁸ sāgarovama-koḍi-saya-sahassā viikkamtā⁴, sesam jahā Siyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyāḷisa-sahassehīṃ icc'āiyam²⁷. (203.)

Tenaṃ kālēnaṃ tenaṃ samaeṇaṃ Usabhe arahā Kosalie¹ cauttar'āsāḍhe abhīi-paṃcame hotthā². (204.) taṃ jahā: uttar'āsāḍhāhiṃ cue caittā gabbhaṃ vakkamte *jāva* abhīiṇā parinivvūe. (205.) tenaṃ kālēnaṃ tenaṃ samaeṇaṃ Usabhe ṇaṃ arahā Kosalie¹, je se gimhāṇaṃ cautthe māse sattame pakkhe āsāḍha-bahule, tassa ṇaṃ āsāḍha-bahulassa cautthi-pakkheṇaṃ savvatthasiddhāo mahāvīmāṇāo tittisaṃ³.

184—203. 19) Si^o BE, Seassa H. 20) Mahā^o CHM. 21) ūu M. 22) ^ohassa BC. 23) cimam B, ca imam E, cevam H. 24) abbr. in the Ms. 25) ^ohassa BCE. 26) H before tivāsa. 27) ^oiam BE. 28) tisam BE.

204—206. 1) ^oie H. 2) hu^o BEM. 3) tett^o A, teti^o CH.

sāgarovama-tthiyo⁴ aṇamtarāṃ cayaṃ caittā ih'eva Jambuddive
 dīve Bhārahe vāse Ikkhāga-bhūmie Nābhissa kulagarassa Mārudevie
 bhāriyāe⁵ puvva-rattāvaratta-kāla-samayampi āhāra-vakkamti⁶ jāva
 gabbhattāe vakkamte. (206.) Usabhe ṇaṃ¹ arahā Kosalie tin-nāṇovagae
 hotthā², tam jahā: 'caissāmi' tti jānai jāva sumiṇe³ pāsai, tam jahā:
 gaya vasaha⁴ gāhā, savvaṃ taḥ'eva navaraṃ; ⁵paḍhamam usaham⁶
 muheṇa aīmtam⁷ pāsai, sesāo gayam; Nābhi⁸-kulagarassa sāhai:
 suvīṇa-pāḍhagā n'atthi, Nābhi⁹-kulagaro sayam¹⁰ eva¹⁰ vāgare.
 (207.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Usabhe ṇaṃ¹, je se gimhāṇaṃ
 paḍhame māse paḍhame pakkhe citta²-bahule, tassa ṇaṃ citta²-
 bahulassa aṭṭhami-pakkheṇaṃ navanṇaṃ³ māsāṇaṃ bahu-paḍi-
 punnāṇaṃ addh'aṭṭhamāṇaṃ rāimdiyāṇaṃ⁴ jāva āsāḍhāhiṃ nakkha-
 tteṇaṃ jogam uvāgaṇaṃ āroga⁵ ārogaṃ⁶ dāraṇaṃ⁷ payāyā. (208.)
 tam c'eva¹ jāva devā devīo ya² vasuhāra-vāsaṃ vāsimsu; sesam taḥ'eva
 cāvaga-sohaṇaṃ mān'-ummāṇa-vaddhaṇaṃ ussumka³-m-āiyam⁴
 thū⁵-paḍiṇa⁶ jāva-vajjam savvaṃ bhāṇiyavvaṃ⁷. (209.) Usabhe ṇaṃ
 arahā Kosalie Kāsava-gutteṇaṃ¹, tassa ṇaṃ paṃca nāmadhejja²
 evam āhiṇṇamti, tam jahā: Usabhe 'i vā, paḍhama-rāyā 'i vā, paḍhama-
 bhikkhācare³ 'i vā⁴, paḍhama-jīṇe 'i vā, paḍhama-titthayare⁵ 'i vā. (210.)
 Usabhe ṇaṃ¹ arahā Kosalie dakkhe dakkha²-paine³ paḍirūve
 allīṇe⁴ bhaddae viṇiṇe viṣaṃ puvva-saya-sahassāṃ kumāra-vāsa-
 majjhe vasa⁵, 2ttā⁶ tevattthiṃ puvva-saya-sahassāṃ rajja-vāsa⁷.
 majjhe vasa⁸, tevattthiṃ puvva-saya-sahassāṃ rajja-vāsa-majjhe
 vasamāṇe lehāiyāo⁹ gaṇiṇa⁹-ppahāṇāo sauṇa-ruya¹⁰-pajjavasaṇāo
 bāvattarim¹¹ kalāo causattthim¹² ca¹³ mahilā-guṇe, sippa-sayaṃ ca,
 kammāṇaṃ¹⁴ tinni vi payā-hiyāe⁹ uvadisai⁸, 2ttā putta-sayaṃ rajja-sae
 abhisimcai¹⁵, 2ttā punaravi loy⁹-amtihiṃ jiya¹⁶-kappiehiṃ¹⁷ sesam tam
 c'eva bhāṇiyavvaṃ⁹ jāva dāṇaṃ dāiyāṇaṃ paribhāittā¹⁸, je se gimhāṇaṃ
 paḍhame māse paḍhame pakkhe citta¹⁹-bahule, tassa ṇaṃ citta-bahulassa
 aṭṭhami-pakkheṇaṃ divasassa pacchime bhāge sudamsaṇāe sibiṇāe²⁰ sa-
 deva-maṇṇyaśurāe⁹ parisāe samaṇugammamāṇa-magge jāva Viṇiṇaṃ⁹
 rāyahāṇiṃ majjhaṃ majjheṇaṃ niggaḍḍhai 2ttā, jeṇ'eva siddhattha²¹.

204—206. 4) tthiyo A, tthiyo M, tthiyo BCEH, see⁵. 5) see 120¹¹.
 6) the whole passage in C.

207. 1) not in ABC. 2) hu⁰ BEM. 3) suv⁰ M. 4) u⁰ AC, 'bha A.
 5) down to sāhai not in A. 6) 'bham C. 7) ayatam C. 8) Nābhissa CH.
 9) 'bhi AM. 10) A om.

208. 1) ABM om. 2) ce⁰ A. 3) nh CHM. 4) see 120¹¹. 5) 'ru⁰ BE.
 6) 'ro⁰ H, see⁵. 7) 'yam BE.

209. 1) M adds savvaṃ. 2) a BE. 3) ussa⁰ H, 'ukka BE. 4) āiam BE.
 5) thiya CH. 6) va⁰ BM, 'ia E, not in CH. 7) 'ia⁰ E.

210. 1) 've-A, go⁰ H. 2) 'ijjā BEM. 3) 'yare BEM. 4) tivā C.
 5) titthamkare CHM.

211. 1) AHM om. 2) not in A. 3) ṇṇ A. 4) ali⁰ E. 5) 'ati CH, vasiṭṭā
 M. 6) not in AHM. 7) mahārāya H. 8) 'ati CH. 9) see 120¹¹. 10) rūva
 AE. 11) E adds ca. 12) cova⁰ A, cauv⁰ E, 'tthi HM. 13) not in CHM.
 14) kām⁰ A, kammam H. 15) 'ati ACH. 16) jia E. 17) CEM add devehiṃ
 tāhiṃ itthāhiṃ jāva vaggūhiṃ. 18) 'ettā A. 19) ce⁰ A. 20) see⁹, siv⁰ H.
 21) 'tthe E.

vane ujjāne, jeṇ'eva asoga-vara-pāyave, teṇ'eva uvāgacchai, 2ttā asoga-vara-pāyavassa²². *jāva* sayam eva cau-muṭṭhiyam⁹ loyam⁹ karei, 2ttā chaṭṭheṇaṃ bhattenāṃ apānaeṇaṃ²³ āsāḍhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ uggāṇaṃ bhogaṇaṃ rāinnāṇaṃ ca²⁴ khattiyāṇaṃ⁹ ca²⁵ cauhiṃ sahassehiṃ saddhiṃ egam deva-dūsam ādāya muṃḍe bhavittā agārāo anagāriyaṃ pavvaie. (211.) Usabhe ṇaṃ arahā Kosalie egam vāsa-sahassaṃ niccaṃ vosatṭha-kāe ciyatta¹ *jāva* appāṇaṃ bhāvēmanassa ekkam² vāsa-sahassaṃ viikkamtaṃ. tao ṇaṃ, je se hemaṃtāṇaṃ cautthe māse sattame pakkhe phagguṇa-bahule, tassa ṇaṃ phagguṇa-bahulassa egārasī³-pakkheṇaṃ puvaṇṇa⁴-kāla-samayaṃsi Purimatālassa nagarassa bahiyā¹ sagaḍamuhaṃsi ujjāṇaṃsi niggoḥa⁵-vara-pāyavassa ahe aṭṭhameṇaṃ bhattenāṃ apānaeṇaṃ⁶ āsāḍhāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇaṃtariyāe vaṭṭamāṇassa aṇaṃte aṇuttare⁷ *jāva* jāṇamāṇe pāsamaṇe viharā⁸. (212.)

Usabhassa ṇaṃ arahao Kosaliyassa¹ caurāsī² gaṇā caurāsī³ gaṇaharā ya⁴ hotthā⁵. (213.) Usabhassa ṇaṃ arahao Kosaliyassa¹ Usabhaseṇa-pāmoḁkhā⁶ caurāsī⁷ samaṇa-sāhassīo ukkosiyā¹ samaṇa-sampayā hotthā⁵. (214.) Usabhassa ṇ. a. K. Bāmbhisumdari⁸-pāmoḁkhāṇaṃ⁶ aṭṭhiyāṇaṃ⁹ tinni saya-sāhassīo u. aṭṭhiyā¹-s. h. (215.) Usabhassa ṇaṃ¹⁰ Sejjama¹¹-pāmoḁkhāṇaṃ⁶ samaṇovāsayaṇaṃ¹² tinni saya-sāhassīo paṃca sahasā u. samaṇovāsaga¹³-s. h. (216.) Usabhassa ṇaṃ¹⁰ Subhaddā-pāmoḁkhāṇaṃ¹⁴ samaṇovāsīyāṇaṃ¹⁵ paṃca saya-sāhassīo caupannaṃ ca sahasā u. samaṇovāsīyāṇaṃ¹⁷ s. h. (217.) Usabhassa ṇaṃ¹⁰ cattāri sahasā satta sayā pannāsā cauddasapuvvīṇaṃ¹⁸ aṭṭhiyāṇaṃ Jīṇa-saṃkāsaṇaṃ¹⁹ u. cauddasapuvvī¹⁸-s. h. (218.) Usabhassa ṇaṃ nava sahasā ohināṇaṇaṃ u. s. h. (219.) Usabhassa ṇaṃ¹⁰ viṣa sahasā kevalanāṇaṇaṃ u. s. h. (220.) Usabhassa ṇaṃ viṣa sahasā chac-ca sayā veuvviyāṇaṃ²⁰ u. s. h. (221.) Usabhassa ṇaṃ bārāsa sahasā chac-ca sayā pannāsā²¹ viula-maṇaṇaṃ aḍḍhāijjesu²² diva-samuddesu sannīṇaṃ²³ paṃc'-imdiyāṇaṃ²⁴ pajjattagāṇaṃ maṇogae bhāve jāṇamāṇaṇaṃ u. s. h. (222.) Usabhassa ṇaṃ bārāsa sahasā chac-ca sayā pannāsā²³ vāṇaṃ²⁵ u. s. h. (223.) Usabhassa ṇaṃ viṣaṃ aṃteṇvāsi-sahasā siddhā, cattālisaṃ aṭṭhiyā¹-sāhassīo siddhāo. (224.)²⁶ Usabhassa ṇaṃ bāvīsa sahasā nava sayā aṇuttarovaṇiyyāṇaṃ²⁵

211. 22) ahe M adds. 23) pp H. 24) not in BCE. 25) BM om.

212. 1) see 120¹¹. 2) i⁰ B, egam E. 3) ekā⁰ H, ekkā⁰ CM. 4) nh BCHM. 5) na⁰ BM. 6) pp H. 7) not in BCEH. 8) aṭi AC.

212—225. 1) see 120¹¹. 2) aṭiim A, si C. 3) aṭiti C, not in A. 4) not in BCH. 5) hu⁰ BEM. 6) amu⁰ BEHM. 7) aṭi A, aṭiim H, aṭi M. 8) obhi⁰ BM. 9) not in AB, see¹. 10) E adds arahao, 3 M. 11) Si⁰ BEM. 12) gaṇaṃ BCM. 13) gaṇaṃ M, vaṇaṃ C; sāvaga A. 14) amu⁰ BEH. 15) see¹, gaṇaṃ M. 16) down to u. not in A. 17) see¹⁵, iya A. 18) co⁰ AC. 19) M adds jāva. 20) viu⁰ C, veuvviṇaṃ E. 21) panāsā A. 22) divasu dosu ya samuddesa HM, divasu do⁰ C, down to 222 not in C. 23) na A. 24) see¹, iya B, down to 222 not in B. 25) vaṇaṃ E. 26) sūtra 224 not in A.

gai²⁷-kallāṇaṇaṃ²⁸ u. s. h. (225.) Usabhassa ṇaṃ arahāo Kosaliyassa¹ duvihā aṃtagaḍa²-bhūmi hotthā³, taṃ jahā: jug'-aṃtagaḍa⁴-bhūmi ya⁵ pariyāy¹-aṃtagaḍa⁴-bhūmi ya⁶; jāva asaṃkhiṇṇā⁷ purisa-jugāo jug'-aṃtagaḍa⁸-bhūmi, aṃto⁹-muhutta-pariyāe¹⁰ aṃtam akāsi. (226.) teṇaṃ kālēṇaṃ teṇaṃ samaeṇaṃ Usabhe arahā Kosalie viṣaṃ¹ puvva-saya²-sahassāiṃ kumāra-vāsa-majjhe vasittā ṇaṃ, tevatthiṃ puvva-saya-sahassāiṃ³ rajja⁴-vāsa-majjhe vasittā ṇaṃ, tesiiṃ⁵ puvva-saya-sahassāiṃ agāra-vāsa-majjhe vasittā ṇaṃ, egaṃ vāsa-sahassaṃ chaumattha-pariyāyaṃ⁶ pāṇittā, egaṃ puvva-saya-sahassaṃ vāsa-sāhass'-ūṇaṃ kevali-pariyāyaṃ⁶ pāṇittā, paḍipunnāṃ⁷ puvva-saya-sahassaṃ sāmanna-pariyāyaṃ⁸ pāṇittā, caurāsiṃ⁵ puvva-saya-sahassāiṃ savv'-āyuaṃ⁹ pālittā, khīṇe veyanijj⁹-āyua⁹-nāma-gotte¹⁰ imise osappiṇṇe¹¹ susama-dusamāe samāe viikkamṭāe¹² tihim vāsehiṃ addhanavamehi ya⁹ māsehiṃ sesehiṃ, je se hemamṭāṇaṃ tacce māse paṃcame pakkhe māha-bahule, tassa ṇaṃ māha-bahulassa (200) terasi-pakkheṇaṃ uppiṃ atthāvaya-sela-siharaṃsi dasahiṃ aṇagāra-sahasseehiṃ saddhiṃ cauddasameṇaṃ¹³ bhatteṇaṃ apāṇae-ṇaṃ¹⁴ abhiṇṇā nakkhatteṇaṃ jogam uvāgaṇaṃ puvv'aṇha¹⁵-kāla-samayasi sampaliyaṃka⁹-nisanne kāla-gae viikkamṭe¹² jāva savva-dukkha-ppahīṇe. (227.) Usabhassa ṇaṃ¹ kāla-gayassa jāva savva-dukkha-ppahīṇassa tinni vāsā addhanava² māsā viikkamṭā, tao vi param ega ya³ sāgarovama-koḍākoḍi tivāsa-addhanava-māsāhiya⁴-bāyālisāe vāsa-sahasseehiṃ ūṇiyā viikkamṭā⁵. eyaṃmi samae samāṇe bhagavaṃ⁶ Mahāvire parinivvū⁷, tao vi param nava vāsa-sayā viikkamṭā⁵, dasamassa ya vāsa-sayassa ayaṃ asīme saṃvacchare⁸ kāle gacchai. (228.)

212—225. 27) gati A. 28) add CH jāva āgamesu bhaddāṇaṃ.

226. 1) see 120¹¹. 2) °kaḍa A, not in B. 3) hu⁰ BEM. 4) °gaḍa BE. 5) not in C, see⁶. 6) a BE. 7) °kha⁰ A. 8) °gaḍa BCE. 9) aṃta B. 10) °iāe AE.

227. 1) °sa C. 2) not in C. 3) °ssā C. 4) mahārāya CH. 5) °sii BE. 6) see °iā⁰ E, °āim H, °gaṃ M. 7) sampunnāṃ HM, A adds egaṃ. 8) see⁵, °gaṃ C. 9) see 120¹¹. 10) gu⁰ BE. 11) u⁰ EHM. 12) viti⁰ A. 13) co⁰ AM. 14) pp HM. 15) ṇh CH.

228. 1) CEH add a. K. 2) °vamāya A, vamāsā B. 3) not in B. 4) see 120¹¹. 5) viti⁰ A. 6) bhay⁰ B. 7) °de CH. 8) °ra BE.

Sthavirāvalt.

Tenaṃ kâleṇaṃ tenaṃ samaṇeṇaṃ samaṇassa bhagavaṃ Mahāvīrassa nava gaṇā ikkārasa¹ gaṇaharā hotthā². 'se keṇ' atthēnaṃ bhamte³ evaṃ vuccai⁴: samaṇassa bhagavaṃ Mahāvīrassa nava gaṇā ikkārasa gaṇaharā hotthā³? "samaṇassa bhagavaṃ Mahāvīrassa jetthe⁵ Imḍabbhūi aṇagāre Goyama-gottenaṃ⁶ paṃca samaṇa-sayāṃ vāei; majjhimaṃ Aggibbhūi aṇagāre Goyama-gottenaṃ⁶ paṃca samaṇa-sayāṃ vāei; kaṇṭiyase aṇagāre Vāubbhūi nāmeṇaṃ Goyama-gottenaṃ⁶ paṃca samaṇa-sayāṃ vāei; there ajja-Viyatte⁷ Bhāraddāe gottenaṃ⁶ paṃca samaṇa-sayāṃ vāei; there ajja-Suhamme Aggivesāyaṇa-gottenaṃ⁶ paṃca samaṇa-sayāṃ vāei; there Maṃḍiyaputte⁷ Vāsitttha-gottenaṃ⁸ addhuttāṃ samaṇa-sayāṃ vāei, there Moriyaputte⁷ Kāsava-gottenaṃ⁶ addhuttāṃ samaṇa-sayāṃ vāei; there Akampie Goyama⁷-gottenaṃ⁹ there¹⁰ Ayalabbhāyā Hāriyāyaṇa¹¹-gottenaṃ¹², te dunni vi therā tinni 2 samaṇa-sayāṃ vāeṃti¹³, there¹⁰ Meyajje⁷ there¹⁰ Pabbhāse¹⁴, ee¹⁵ dunni¹⁶ vi therā Koḍinna-gottenaṃ¹⁷ tinni 2 samaṇa-sayāṃ vāeṃti¹⁸. se tenaṃ¹⁹ atthēnaṃ, aji! evaṃ vuccai: samaṇassa bhagavaṃ Mahāvīrassa nava gaṇā ikkārasa²⁰ gaṇaharā hotthā²." (1.) savve ee¹ samaṇassa bhagavaṃ Mahāvīrassa ikkārasa² vi gaṇaharā³ dūvālasaṃgiṇo cauddasapuvvīṇo samatta-gaṇi-piḍaga-dhāragā⁴ Rāyagihe nagare māsieṇaṃ bhatteṇaṃ apāṇaṇaṃ kâla-gayā jāva savva-dukkha-ppahīṇā. there Imḍabbhūi there ajja-Suhamme siddhi⁵-gae Mahāvīre pacchā dunni⁶ vi therā parinivvuyā⁷; je ime⁸ ajjattāe samaṇā niggamthā, ee⁹ savve ajja-Suhammassa aṇagārassa avaccejjā¹⁰, avasesā gaṇaharā niravaccā vocchinnā¹¹. (2.) samaṇe bhagavaṃ¹ Mahāvīre Kāsava-gottenaṃ². samaṇassa bhagavaṃ Mahāvīrassa³ Kāsava-gottassa² ajja-Suhamme there aṃte-

1. 1) e^o A. 2) hu^o BEM. 3) H adds naṃ. 4) e^{ti} C. 5) ji^o BEM. 6) gu^o BE. 7) y only after ā, ā in E. 8) sagu^o BM, gu^o E. 9) sago^o M, see⁶. 10) A adds ya. 11) see⁷, e^{pe} A. 12) BE add patteyaṃ, see⁷. 13) vāeṃti E, vāeṃti HM, vāyaṃti BC. 14) Pp C. 15) ete C, not in M. 16) do^o A. 17) gu^o BEM. 18) vāeṃti BEM, vāyaṃti C. 19) ten' BM. 20) ekk^o A, ekā C.

2. 1) ete H. 2) see 1¹⁰. 3) down to Rāyagihe not in A. 4) dhara CH. 5) iṃ CHM. 6) do^o A. 7) nā E. 8) me AB. 9) ete CH. 10) ijjā BEM. 11) vu^o BEM.

3. 1) bhay^o B. 2) gu^o BE. 3) not in A.

vāsi Aggivesāyana-sagotte⁴; therassa nam ajja-Suhammassa Aggivesāyana-sagottassa⁴ ajja-Jambunāme⁵ there amtevāsi Kāsava-gotte²; therassa nam ajja-Jambunāmassa Kāsava-gottassa² ajja-Ppabhavē there amtevāsi Kaccāyana-sagotte²; therassa nam ajja-Sijjambhave⁶ there amtevāsi Maṇaga-piṇṇa Vaccha-sagotte²; therassa nam ajja-Sijjambhavassa⁶ Maṇaga-piṇṇa Vaccha-sagottassa² there amtevāsi ajja-Jasabhaddhe Tumgiyāyana⁷-sagotte⁸. (3.)

samkhitta-vāyanāe¹ ajja-Jasabhaddāo aggao evam therāvali bhaniyā, tam jahā: therassa nam ajja-Jasabhaddāo Tumgiyāyana²-sagottassa³ amtevāsi duve therā: there ajja-Sambhūyavijae⁴ Mādharma-sagotte³, there ajja-Bhaddabāhū Pāṇa-sagotte³; therassa nam ajja-Sambhūyavijayassa⁴ Mādharma-sagottassa³ amtevāsi there ajja-Thūlabhadde Goyama²-sagotte³; therassa nam ajja-Thūlabhadassa Goyama²-sagottassa⁵ amtevāsi duve therā: there ajja-Mahāgiri Elāvacca-sagotte³, there ajja-Suhatthi Vāsiṭṭha-sagotte³; therassa nam ajja-Suhatthissa Vāsiṭṭha-sagottassa⁶ amtevāsi duve therā Suttiya²-Suppadibuddhā koḍiya²-kākamdagā Vagghāvaccasagottā⁶; therānam Suttiya²-Suppadibuddhānam koḍiya²-kākamdagānam Vagghāvaccasagottānam⁶ amtevāsi there ajja-Imdadinne Kosiya²-sagotte⁷; therassa nam ajja-Imdadinnassa Kosiya²-sagottassa⁷ amtevāsi ajja-Dinne Goyama²-sagotte⁹; therassa nam ajja-Dinnassa Goyama²-sagottassa⁹ amtevāsi there ajja-Sihagiri Jāisara¹⁰ Kosiya²-sagotte¹²; therassa nam ajja-Sihagirissa Jāisarassa¹¹ Kosiya²-sagottassa¹² amtevāsi there ajja-Vaire¹³ Goyama-sagotte³; therassa nam ajja-Vairassa¹⁴ Goyama²-sagottassa³ (amtevāsi there ajja-Vairasene¹ Ukkosiya²-gotte³; therassa nam ajja-Vairasenassa ukkosiya²-gottassa³)¹⁶ amtevāsi cattāri therā: there ajja-Nāile, there ajja-Vomile¹⁷, there ajja-Jayante, there ajja-Tāvase; therāo ajja-Nāilāo Ajjanāilā sāhā niggayā, therāo ajja-Vomilāo¹⁷ Ajjavomilā¹⁷ sāhā niggayā, therāo ajja-Jayamtāo Ajjayajamtā sāhā niggayā, therāo ajja-Tāvasāo Ajjatāvasā sāhā niggayā tti. (4.)

vitthara-vāyanāe puṇa ajja-Jasabhaddāo parao¹ therāvali evam palojjai², tam jahā: therassa nam ajja-Jasabhaddassa³ ime do therā amtevāsi ahāvaccā abhinnaṇyā hotthā⁴, tam jahā: there ajja-Bhaddabāhū Pāṇa-sagotte⁵, there Sambhūyavijae⁶ Mādharma-sagotte⁵. therassa nam ajja-Bhaddabāhussa Pāṇa-sagottassa⁵ ime cattāri therā amtevāsi ahāvaccā abhinnaṇyā hotthā⁴, tam jahā: there Godāse,

3. 4) -go⁰ CH, -gu⁰ BE. 5) °am B. 6) Se⁰ A. 7) °iā⁰ E. 8) see², gotte H.

4. 1) °āte A. 2) see 1⁷. 3) °gu⁰ BE. 4) see², °bhūti M. 5) go⁰ C, see². 6) °gu⁰ BEM. 7) go⁰ H, gu⁰ BEM. 8) °oa⁰ EM. 9) gu⁰ B, sagu⁰ EM. 10) °iss⁰ E, °iss⁰ M, °iss⁰ C, not in H. 11) Jāt⁰ C, °iss⁰ CEM. 12) -go⁰ HM, -gu⁰ BE. 13) Vayare CM, Vere H. 14) Vayara⁰ M. 15) Vayara⁰ E. 16) not in ACH. 17) Po⁰ CHM.

5. 1) °ato H, pu⁰ E. 2) vilājjai M. 3) BEM add Tumgiyāyana-guttassa. 4) hu⁰ BEM. 5) °gu⁰ BE. 6) °āa E, °ūi CM.

there Aggidatte, there Janadatte⁷, there Somadatte Kāsava-gottenam⁵. therehinto nam⁸ Godāsehinto Kāsava-gottehinto⁵ ettha⁹ nam Godāsa-gaṇe¹⁰ nāmaṃ gaṇe niggae; tassa nam imāo¹¹ cattāri sāhāo evam āhijjanti, tam jahā: Tāmalittiyā¹², Koḍvarisiyā¹³, Pomḍavaddhaniyā¹⁴, Dāsikhabbadiyā¹⁵. therassa nam ajja-Sambhūyavijayassa¹⁶ Mādhara-sagottassa⁵ ime duvālāsa therā amtevāsī ahāvaccā abhinnāyā hotthā⁴, tam jahā:

Namḍanabhadde there
Uvanamḍe¹⁷ Tisabhadda¹⁸ Jasabhadde |
there ya¹⁹ Sumanabhadde
Maṇibhadde²⁰ Punnabhadde ya²¹ || 1 ||
there ya²¹ Thūlabhadde
Ujjumai²² Jambunāmadhiye²³ ya²¹ |
there ya²¹ Dihabhadde
there taha Pamḍubhadde²⁴ ya²¹ || 2 ||

therassa nam ajja-Sambhūyavijayassa¹⁶ Mādhara-sagottassa⁵ imāo satta amtevāsīno ahāvaccāo²⁵ abhinnāyāo²⁵ hotthā⁴, tam jahā:

Jakkhā ya Jakkhadinnā
Bhūyā²⁶ taha c'eva²⁷ Bhūyadinnā²⁸ ya |
Seṇā²⁹ Veṇā Reṇā
bhagiṇo Thūlabhaddassa || 3 || (5.)

therassa nam ajja-Thūlabhaddassa Goyama¹-sagottassa² ime do therā ahāvaccā abhinnāyā hotthā³, tam jahā: there ajja-Mahāgiri Elāvaccā-sagotte⁴, there ajja-Suhatthi Vāsiṭṭha-sagotte⁴. therassa nam ajja-Mahāgiriśsa Elāvaccā-sagottassa⁴ ime attha therā amtevāsī ahāvaccā abhinnāyā⁵ hotthā³, tam jahā: there⁶ Uttare⁶, there⁶ Balissahe, there Dhanaddhe, there Siriddhe⁷, there Koḍinne, ⁸Nāge, ⁸Nāgamitte, there Chalue⁹ Rohagutte Kosiya¹⁰-gottenam². therehinto nam Chaluehinto⁹ Rohaguttehinto Kosiya¹-gottehinto¹¹ tattha nam Terāsiyā¹ sāhā niggayā. therehinto nam Uttara-Balissehinto tattha nam Uttarabalissahagaṇe¹² nāmaṃ gaṇe niggae. tassa nam imāo cattāri sāhāo evam āhijjanti, tam jahā: Kosambiyā¹³, Soittiyā¹⁴, Koḍḍavāṇi¹⁵, Camḍanāgarī. therassa nam ajja-Suhatthiśsa Vāsiṭṭha-sagottassa⁴ ime duvālāsa therā amtevāsī ahāvaccā abhinnāyā¹⁶ hotthā³, tam jahā:

5. 7) Janna^o BEM, Jiṇa^o H. 8) M om. 9) ittha BEM. 10) Godāse M. 11) ^oāto A. 12) y only after a, ā in EM. 13) Koḍiyā^o B, see¹². 14) Pu^o B, see¹². 15) not in E. 16) ^obhūi^o HM, see¹². 17) A: Namḍabhadde Uvanamḍabhadde B Namḍanabhadde Uvanamḍanabhadde taha. 18) ^ode ABEH. 19) a AEM. 20) Gaṇi^o EM. 21) a EM. 22) Ujjamati CH. 23) ^odhe^o C. 24) Punna^o B. 25) ^oā HM. 26) bhūā AEM. 27) hoi EM. 28) see¹², ṇṇ C. 29) Enā kvacit S.

6. 1) see 1⁷. 2) see², -go^o H, -gu^o M. 3) hu^o BEM. 4) ^ogu^o BEM. 5) ṇṇ AM. 6) M om. 7) Risibhadde B. 8) H adds there. 9) Chulie E. 10) see¹, ^oie A. 11) see², sago^o A. 12) ^osae M. 13) see 5¹². 14) Somittiyā B, Suttimittiyā B, Suttivattiyā M. 15) Koḍambāni EM, Koḍumbāni CH Koḍavāṇi S, Kumḍhari kvacit S. 16) ṇṇ M.

ther¹⁷ ajja-Rohaṇe Bha-
ddajase Mehe gaṇi ya¹ Kāmidḍhi¹⁸ |
Sutṭhiya¹³-Suppaḍibuddhe
Rakkhiya¹³ taha Rohagutte ya¹ || 4 ||
Isigutte Sirigutte
gaṇi ya¹ Bāmbhe gaṇi ya¹ taha Some |
dasa do ya¹ gaṇaharā khalu
ee¹⁹ sisā Suhattḥissa || 5 || (6.)

therehinto ṇaṃ ajja-Rohaṇehinto Kāsava-gottehinto¹ tattha
ṇaṃ Uddehagaṇe² nāmaṃ gaṇe niggaḥ, tassa imāo³ cattāri sāhāo³
niggaḥ⁴ chac-ca kulāṃ evaṃ āhijjamti. se kiṃ taṃ-sāhāo?
sāhāo⁵ evaṃ āhijjamti, taṃ jahā: Uḍumbarijjīyā⁶, Māsapūriyā⁶,
Maipattiyā⁷, Sunnapattiyā⁸. se taṃ-sāhāo. se kiṃ taṃ-kulāṃ?
kulāṃ⁶ evaṃ āhijjamti, taṃ jahā:

paḍhamam ca Nāgabhūyam⁶
biyam⁵ puṇa Somabhūyam⁶ hoi |
aha Ullagaccha taiyam⁶
cattḥayam Hatthilijjam⁹ tu || 6 ||
paṃcamagam Naṃdijjam
chatṭham puṇa Pārihāsayaṃ¹⁰ hoi |
Uddehagaṇass¹¹ ee¹²
chac-ca kulā hoṃti¹³ nāyavvā || 7 ||

therehinto ṇaṃ Siriguttehinto Hāriya¹⁴-sagottehinto¹⁵ ettha¹⁶
ṇaṃ Cāraṇagaṇe² nāmaṃ gaṇe niggaḥ; tassa ṇaṃ imāo¹⁷ cattāri
sāhāo³ satta ya kulāṃ evaṃ āhijjamti. se kiṃ taṃ-sāhāo³? sāhāo⁵
evaṃ āhijjamti, taṃ jahā: Hāriyamālāgarī¹⁸, Saṃkāsiyā⁶, Gavedhuyā⁶,
Vajjanāgarī¹⁹. se taṃ-sāhāo³. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ
āhijjamti, taṃ jahā:

paḍham' ettha²⁰ Vacchalijjam²¹
biyam⁶ puṇa Piidhammiyam²² hoi |
taiyam⁶ puṇa Hālijjam
cattḥayam²³ Pāsamittijjam || 8 ||
paṃcamagam Mālijjam
chatṭham puṇa Ajjaḍḍayaṃ²⁴ hoi |
sattamagam²⁵ Kanhasaṇaṃ²⁵
satta kulā Cāraṇagaṇassa || 9 || (7.)

6. 17) there Mss. 18) °ma° E. 19) etc CH.

7. 1) gu° EM. 2) °ṇa B. 3) °āto C, °āu CHM. 4) °āto CM. 5) the Mss. always write: se kiṃ taṃ sāhāo (or kulāṃ) 2 evaṃ. 6) see 5¹⁸. 7) see°, Matī° CH. 8) see°, Puṇṇa° CHS, Panna° M, Suvannapattiyā kvacū S. 9) °tth° C °la° B. 10) °hama° A, anyatra S, °hāmi° B, °hāsi° C, °bhāsi° kvacū S, °hāyasam ES. 11) °ssa BC. 12) etc B. 13) hu° EHM. 14) °ia E. 15) °gu° AM. 16) i° M. 17) °āto A. 18) °riya BC, °riyā EH see°. 19) Vi° EM, S kvacū. 20) i° CEHM. 21) °ttha° A. 22) °mmagam CEM, Vicidhammakaham B, °iam M. 23) °yam A. 24) Ajjaḍḍayaṃ kvacū S. 25) ṇh B, °suham CH.

therehīṃto Bhaddajasehīṃto Bhāradāya-sagottehīṃto¹ ettha² ṇaṃ Uḍuvāḍiyagaṇe³ nāmaṃ gaṇe niggae. tassa ṇaṃ imāo⁴ cattāri sāhāo tinni ya⁵ kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā: Campijjiyā⁶, Bhaddijjiyā⁷, Kākamdiyā⁶, Mehalijjiyā; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjānti, taṃ jahā:

Bhaddajasiyaṃ⁸ taha Bhadda-
guttiya⁹ taiyaṃ ca hoi¹⁰ Jasabhaddaṃ |
eyāṃ¹¹ Uḍuvāḍiya³.
gaṇassa tinn' eva ya¹² kulāṃ || 10 ||

therehīṃto ṇaṃ Kāmidḍhihīṃto¹³ Kuṇḍala-sagottehīṃto¹⁴ ettha¹⁵ ṇaṃ Vesavāḍiyagaṇe⁶ nāmaṃ gaṇe niggae. tassa ṇaṃ imāo⁴ cattāri sāhāo cattāri kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā: Sāvattthiyā¹⁶, Rajjapāliya¹⁷, Aṃtarijjiyā⁶, Khemalijjiyā⁶; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjānti, taṃ jahā:

Ganiyaṃ⁶ Mehiya¹⁸ Kāmi-
ḍḍhiyaṃ⁶ ca taha hoi Imḍapuragaṃ ca |
eyā¹⁹ Vesavāḍiya⁶.
gaṇassa cattāri ya¹² kulāṃ || 11 || (8.)

therehīṃto ṇaṃ Isiguttehīṃto Kākamdiehīṃto¹ Vāsittḥa-sagottehīṃto² ettha³ ṇaṃ Mānavagaṇe nāmaṃ gaṇe niggae. tassa ṇaṃ imāo cattāri sāhāo tinni ya⁴ kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā: Kāsavijjiyā⁵, Goyamejjiyā⁶, Vāsittḥiyā⁷, Sorattḥiyā⁷; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjānti, taṃ jahā:

Isiguttiya⁷ attha⁸ paḍhamam
biyaṃ⁹ Isidattiyam⁷ muṇeyavvaṃ¹⁰ |
taiyaṃ ca Abhijasaṃ¹¹ taṃ
tinni kulā Mānavagaṇassa || 12 ||

therehīṃto Suttḥiya⁷-Suppaḍibuddhehīṃto koḍiya⁷-kākamdaehīṃto¹² Vagghāvacca¹³-sagottehīṃto² ettha³ ṇaṃ Koḍiyagaṇe⁷ nāmaṃ gaṇe niggae. tassa ṇaṃ imāo cattāri sāhāo cattāri kulāṃ¹⁴ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā:

8. 1) ^ogu^o M. 2) ⁱo E. 3) Uṭṭu^o A (?), ^oia EM. 4) ^oāto A. 5) not in CEHM. 6) see 5¹². 7) see⁶, Bhaddiyā B, ^odda^o C. 8) ^oiaṃ BEM, ^oia C. 9) see⁶, ^oiyam Mss. 10) not in CH. 11) eāṃ E. 12) u A. 13) AH add ṇaṃ. 14) ^oli B, Koḍinna A, sagu^o B. 15) ⁱo BE. 16) see⁶, So^o B, down to v. 13 wanting in H. 17) ^oia BEM. 18) see⁶, ^oiyam C. 19) eyāṃ Mss. see¹¹.

9. 1) ^odae^o BE. 2) ^ogu^o B. 3) ⁱo BEM. 4) u BM, not in E. 5) ^oia E. 6) see⁷, mi^o BE, ^oma^o CM. 7) see 5¹². 8) ittha M. 9) see⁷, biyaṃ A. 10) nea^o E. 11) Abhijayaṃ BEM. 12) ^odage^o BM. 13) ^occha B. 14) M adds ca. Abhandl. d. DMG. VII. 1.

Uccānāgari¹⁵ Vijjā-
hari ya⁷ Vairi¹⁶ ya⁷ Majjhimillā ya |
Koḍiyaganassa⁷ eyā⁷
havaṃti cattāri sāhāo || 13 ||

se tam-sāhāo. se kim tam-kulāim? kulāim evam āhijjānti,
tam jahā:

padham' ittha¹⁷ Bāmbhalijjam
bhiyam¹⁸ nāmeṇa Vacchalijjam¹⁹ tu |
taiyam⁷ puṇa Vāñijjam²⁰
cattthayam Panhavāhanayam²¹ || 14 || (9.)

therānam Suttthiya¹-Suppaḍibuddhānam koḍiya¹-kākamdagānam
Vagghāvacca-sagottānam² ime paṃca therā amtevāsī ahāvaccā
abhinnāyā hotthā³, tam jahā: there ajja-Imdadinne, there⁴ Piyagamthe⁵,
there Vijjāharagovāle Kāsava-gottenam⁶, there Isidatte, there
Arihadatte⁷. therehinto nam Piyagamthehinto ettha⁸ nam Ma-
jjhimā sāhā niggayā; therehinto nam Vijjāharagovālehiminto tattha⁹
nam Vijjāharī sāhā niggayā. therassa nam ajja-Imdadinnassa Kāsava-
gottassa¹⁰ ajja-Dinne there amtevāsī Goyama¹¹-sagotte¹⁰. therassa
nam ajja-Dinnassa Goyama⁵-sagottassa¹⁰ ime do therā amtevāsī
ahāvaccā abhinnāyā hotthā³: there ajja-Samtisenie Māḍhara-sagotte¹⁰,
there ajja-Sihagiri Jāisare¹¹ Kosiya⁵-gotte¹². therehinto nam ajja-
Samtiseniehiminto Māḍhara-sagottehiminto¹⁰ ettha⁸ nam Uccānāgari¹³
sāhā niggayā. (10.)

therassa nam ajja-Samtiseniyassa¹ Māḍhara-sagottassa² ime
cattāri therā amtevāsī ahāvaccā abhinnāyā hotthā³, 9000 tam
jahā: there ajja-Senie, there⁴ ajja-Tāvase, there⁴ ajja-Kubere,
there⁵ ajja-Isipālie. therehinto nam ajja-Seniehiminto ettha⁶ nam
Ajjaseniyā¹ sāhā niggayā; therehinto nam ajja-Tāvasehiminto
ettha⁶ nam Ajjatāvāsī sāhā niggayā; therehinto nam ajja-Kubere-
himinto ettha⁶ nam Ajjakuberā sāhā niggayā; therehinto nam ajja-
Isipāliehiminto ettha⁶ nam Ajjaisipāliya¹ sāhā niggayā. therassa nam
ajja-Sihagirissa Jāisarassa Kosiya-gottassa⁷ ime cattāri therā amtevāsī
ahāvaccā abhinnāyā hotthā³, tam jahā: there Dhanagiri, there ajja-
Vaire, there ajja-Samie, there Arihadinne⁸. therehinto nam ajja-
Samiehiminto⁹ Goyama¹-saguttehiminto ettha⁶ nam Bāmbhadīviyā¹⁰ sāhā
niggayā. therehinto nam ajja-Vairehiminto¹¹ Goyama¹²-sagottehiminto¹³
ettha¹⁴ nam Ajjavairā¹⁵ sāhā niggayā. therassa nam ajja-Vairassa

9. 15) Ucca^o C. 16) Vayari CM. 17) °e^o A. 18) see⁷, bi^o AEM. 19) Vath^o
AC. 20) Vahi^o CH. 21) nh CE, nu A, °vāñijjam M.

10. 1) see 5¹². 2) °gu^o BCHM. 3) hu^o BEM. 4) only in A. 5) y only
after a, ā E. 6) gu^o BM. 7) ajarahadatte B, Ara^o H. 8) i^o BEM. 9) ittha
EM. 10) °gu^o B. 11) °iss^o AB, °is^o CH. 12) see¹⁰, sago^o A. 13) Uccā^o A.

11. 1) see 10^o. 2) go^o M, sagu^o B. 3) hu^o BM. 4) not in ACEH.
5) not in E. 6) i^o BEM. 7) sago^o A, gu^o BM. 8) Ara^o BCH. 9) not in
ACH. 10) °vi C, °viā EM. 11) AC add nam. 12) Goama BE. 13) -go^o
H, -gu^o M, sagu^o B. 14) i^o BCEM. 15) °ri C, °bayari H.

Goyama¹⁹-sagottassa¹⁶ ime tinni therā amtevāsi ahāvaccā abhinnāyā hotthā³, tam jahā: there ajja-Vairasenīe, there ajja-Paume, there ajja-Rahe. therehimto nam ajja-Vairasenīehimto¹⁷ ettha⁶ nam Ajja-nailī sāhā niggayā; therehimto nam ajja-Paumehimto ettha⁶ nam Ajjapaumā sāhā niggayā; therehimto ajja-Rahehimto ettha⁶ nam Ajjayamti sāhā niggayā. therassa nam ajja-Rahassa Vaccha-sagottassa¹⁸ ajja-Pāsagiri there amtevāsi Kosiya¹-sagotte¹⁹. therassa nam ajja-Pāsagiri Kosiya¹-sagottassa⁷ ajja-Phaggumitte there amtevāsi Goyama-sagotte²⁰. (11.)

[therassa nam ajja-Phaggumittassa Goyama¹-saguttassa² ajja-Dhanagiri there amtevāsi Vāsīttha-sagutte³. therassa nam ajja-Dhanagiri Vāsīttha-saguttassa² ajja-Sivabhūti there amtevāsi Kuccha-sagutte. therassa nam ajja-Sivabhūti Kuccha-saguttassa ajja-Bhadde there amtevāsi Kāsava-gutte². therassa nam ajja-Bhaddassa Kāsava-guttassa ajja-Nakkhatte there amtevāsi Kāsava-gutte. therassa nam ajja-Nakkhattassa Kāsava-guttassa ajja-Rakkhe there amtevāsi Kāsava-gutte². therassa nam ajja-Rakkhassa Kāsava-guttassa ajja-Nāge there amtevāsi Goyama¹-sagutte. therassa nam ajja-Nāgassa Goyama¹-saguttassa ajja-Jehile there amtevāsi Vāsīttha-sagutte³. therassa nam ajja-Jehilassa Vāsīttha-saguttassa ajja-Vinhū³ there amtevāsi Mādharma-sagutte. therassa nam ajja-Vinhussa Mādharma-saguttassa² ajja-Kālae there amtevāsi Goyama¹-sagutte². therassa nam ajja-Kālagayassa Goyama¹-saguttassa² ime do therā amtevāsi Goyama-saguttā: there ajja-Sappalie, there ajja-Bhadde. eesim dunhā⁴ vi⁵ therānam Goyama¹-saguttānam ajja-Vuddhe there amtevāsi Goyama¹-sagutte². therassa nam ajja-Vuddhassa Goyama¹-saguttassa ajja-Samghapālie there amtevāsi Goyama¹-sagutte². therassa nam ajja-Samghapāliyassa¹ Goyama¹-saguttassa² ajja-Hatthi⁶ there amtevāsi Kāsava-gutte². therassa nam ajja-Hatthissa Kāsava-guttassa² ajja-Dhamme there amtevāsi Suvvaya⁷-gutte. therassa nam ajja-Dhammassa Suvvaya⁷-guttassa² ajja-Sīhe⁸ there amtevāsi Kāsava-gutte. therassa nam ajja-Sīhassa Kāsava-guttassa² ajja⁹-Dhamme there amtevāsi Kāsava-gutte². therassa nam ajja⁹-Dhammassa Kāsava-guttassa ajja-Saṃdille there amtevāsi. (12.)]

vandāmi Phaggumittam

ca¹ Goyama² Dhanagiriṃ ca Vāsīttham |

Kuccham³ Sivabhūtiṃ⁴ pi ya⁵

Kosiya² Dujjanta⁶-kanhe⁷ ya⁵ || 1 ||

11. 16) sagu^o ABE, -go^o C. 17) Vayara^o E, °niyaeh^o C. 18) sagei^o BM. 19) -go^o HM, sagu^o B. 20) sagu^o B -gu M.

12. wanting in ACH, see notes. 1) see 10⁵. 2) °go^o M. 3) °um M. 4) dunham B. 5) not in B. 6) Suhatthi M. 7) Sāvaya M. 8) Sehe E. 9) E adds mahā.

13. v. 1. 1) not in BCHM. 2) see 10⁵. 3) Ko^o CH, °cehim A. 4) Sipa^o A. 5) a EM. 6) do^o CH, °jja^o BCH. 7) ṇh B, ṇth A, kampe kvacū S.

tam vamdîṇa sirasâ
 Bhaddam¹ vamdâmi Kâsavam² gottam³ |
 Nakkham⁴ Kâsava-gottam⁵
 Rakkham pi ya⁶ Kâsavam vande || 2 ||
 vamdâmi ajja-Nâgam¹
 ca Goyamam² Jehilam³ ca Vâsiṭṭham |
 Viṇhuṇ⁴ Mâḍhara-gottam⁵
 Kâlagam avi Goyamam² vande || 3 ||
 Goyama¹-gutta-kumâram
 Sampaliyam² taha³ ya⁴ Bhaddayam⁵ vande |
 theram ca ajja-Vuddham
 Goyama-guttam namamsâmi⁶ || 4 ||
 tam vamdîṇa sirasâ
 thira-satta-caritta-nâṇa-sampannam⁷ |
 theram ca Samghavâliya⁸
 Kâsava-gottam⁹ paṇivayâmi || 5 ||
 vamdâmi ajja-Hatthim
 ca¹ Kâsavam khamti-sâgaram dhîram |
 gimhâṇa paḍhama-mâse
 kâlagayam cetta²-suddhassa || 6 ||
 vamdâmi ajja-Dhammam
 ca¹ Suvvayam sila²-laddhi-sampannam |
 jassa³ nikkhamāṇe devo⁴
 chattam varam uttamam vahai || 7 ||
 Hattham Kâsava-gottam¹
 Dhammam siva-sâhagam paṇivayâmi |
 Siham Kâsava-gottam²
 Dhammam pi ya³ Kâsavam vande || 8 ||
 [tam vamdîṇa sirasâ
 thira-satta-caritta-nâṇa-sampannam¹ |
 theram ca ajja-Jambum²
 Goyama³-guttam namamsâmi || 9 ||

v. 2. 1) Vattam A, Cittam CH. 2) °va BE. 3) sagu° BE. 4) Nakkham C. 5) gu° BE. 6) a EM.

v. 3. 1) Gangam kvacit S. 2) Goa° E. 3) Jeṭṭhilam kvacit S. 4) nh CEHM. 5) gu° BE.

v. 4. and 5. A om. the last hemistich of v. 4 and the first one of v. 5. 1) Goa° E. 2) °puli° CH, °iam E, Sampannayam A, Appaliyam kvacit S. 3) tam A. 4) not in ACM. 5) Bhaddavayam M. 6) paṇivayâmi E. 7) °pu° C. 8) °pâl° B, °laya M, °lia E. 9) gu° BCE.

v. 6. 1) CHM om. 2) ci° BCH.

v. 7. 1) E om. 2) siva A. 3) read jasa or nikkhamāṇe? 4) deva C.

v. 8. 1) gu° BE. 2) gu° BEM. 3) a BEM.

v. 9—13. incl. are wanting in A; they are not commented upon in the commentaries. 1) °pu° CH. 2) °bu B, °bâ HM. 3) Goa° EM.

miu-maddava-sampannam¹
 uvuttam² nāṇa-damsaṇa-caritte |
 theram ca Namdiyam³ pi ya⁴
 Kāsava-guttam paṇivayāmi || 10 ||
 tatto a thira-carittam
 uttama-sammatta¹-satta²-samjuttam |
 Desigaṇi-khamāsamaṇam
 Kāsava³-guttam⁴ namamsāmi || 11 ||
 tatto aṇuoga-dharam
 dhīram¹ mai-sāgaram mahāsattam |
 Thiragutta-khamāsamaṇam
 Vaccha-saguttam² paṇivayāmi³ || 12 ||
 tatto a¹ nāṇa-damsaṇa-
 caritta-tava-sutṭhiyam² guṇa-mahamtam |
 theram kumāra-Dhammam
 vaṇḍāmi gaṇiṇ guṇoveyam³ || 13 ||]
 sutṭ¹-attha-ayaṇa-bharie
 khama-dama-maddava-guṇehi¹ sampanne |
 Deviddhi-khamāsamaṇe
 Kāsava-gotte² paṇivayāmi || 14 || (13.)

v. 10. 1) °e B. 2) ovalaṇam B. 3) °iam CEHM. 4) a BEM.

v. 11. 1) samatta C. 2) not in H. 3) Mādhara CE. 4) go^o H.

v. 12. 1) viram CH. 2) Kāsavaguttam C, Mādharaḡottam H. 3) namamsāmi H.

v. 13. 1) ya B. 2) °iam CEHM. 3) °eam CEH, °ovave^o M.

v. 14. 1) °hiṇ ABE. 2) gu^o BEM.

Sāmācāri.

Tenaṃ kāleṇaṃ tenaṃ samaṇeṇaṃ samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkamte² vāsā-vāsaṃ pajjosavei. 'se ken'³ atthenaṃ bhamte evaṃ vuccai: samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkamte² vāsā-vāsaṃ pajjosavei?' (1.) "jao¹ naṃ pāeṇaṃ² agāriṇaṃ agārāṇaṃ kaḍiyāṇaṃ³ ukkampiyāṇaṃ³ channāṇaṃ⁴ littāṇaṃ ghaṭṭhāṇaṃ maṭṭhāṇaṃ sampadhūmiyāṇaṃ³ khāḍagāṇaṃ khāya⁵-niddhamāṇaṇaṃ appaṇo atthāe kaḍāṇaṃ paribhuttāṇaṃ⁶ parināmiyāṇaṃ³ bhavaṃti, se teṇ'⁷ atthenaṃ evaṃ vuccai⁸: samaṇe bhagavaṃ⁹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkamte¹⁰ vāsā-vāsaṃ pajjosavei". (2.) jahā naṃ samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkamte² vāsā-vāsaṃ pajjosavei, tahā naṃ gaṇa-harā vi vāsāṇaṃ sa-vīsai-rāe māse viikkamte² vāsā-vāsaṃ pajjosavimti. (3.) jahā naṃ gaṇaharā vi vāsāṇaṃ jāva³ pajjosavimti, tahā naṃ gaṇahara-sisā vi vāsāṇaṃ⁴ jāva pajjosavimti. (4.) jahā naṃ gaṇahara-sisā vi⁵ vāsāṇaṃ jāva⁶ pajjosavimti, tahā naṃ therā vi vāsā-vāsaṃ pajjosavimti⁷. (5.) jahā naṃ therā vi⁸ vāsāṇaṃ jāva pajjosavimti⁷, tahā naṃ je ajjattāe samaṇā niggamthā viharāṃti, ee⁹ vi ya¹⁰ naṃ vāsāṇaṃ jāva¹¹ pajjosavimti¹¹. (6.) jahā naṃ je ajjattāe samaṇā niggamthā viharāṃti⁸ vāsāṇaṃ jāva¹² pajjosavimti⁷, tahā naṃ amhaṃ pi āyariyā¹³ uvajjhāyā jāva pajjosavimti⁷, (7.) jahā naṃ amhaṃ pi āyariyā¹³ vāsāṇaṃ jāva pajjosavimti⁷, tahā naṃ amhe vi vāsāṇaṃ sa-vīsai-rāe māse viikkamte² vāsā-vāsaṃ pajjosavemo. amparā vi ya¹⁴ se kappai pajjosavittae, no se kappai taṃ rayāṇaṃ uvāyāṇavittae¹⁵. (8.) I.

1. 1) bhay^o B. 2) viti^o A, vai^o C. 3) keṇaṃ A.

2. 1) jan BCEH. 2) pāi^o C. 3) y only after a, ā in E. 4) B adds guttāṇaṃ, E item after littāṇaṃ. 5) khāi C. 6) CH add sa atthāṇaṃ. 7) tenaṃ A. 8) 'ati C. 9) bhay^o B. 10) viti^o A.

3—8. 1) bhay^o B. 2) viti^o A. 3) EM fully repeated. 4) vāsāvaṣaṃ C om. jāva. 5) not in CEM. 6) ABM om. 7) 'eṇti A. 8) EHM om. 9) te AM. 10) a BE, not in AM. 11) A om. 12) AHM, fully repeated. 13) 'iā E. 14) a EM. 15) uvāṇa^o BCE; M commentary.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ kappai niggamthāna vā niggamthāna vā savvaṃ samantā sa-kosaṃ joyaṇaṃ¹ uggaḥaṃ oghihittā² ṇaṃ ciṭṭhiṃ³, ahā-lamdaṃ avi uggahe. (9.) II.

vāsā-vāsaṃ pajjosaviyāṇaṃ² kappai niggamthāna vā niggamthāna vā savvaṃ samantā sa-kosaṃ joyaṇaṃ² bhikkhāriyāe³ gaṃtuṃ paḍiniyattae⁴. (10.) jattha ṇaṃ⁵ naṃ niccoyagā⁵ nicca-saṃdaṇā, no se kappai savvaṃ samantā sa-kosaṃ joyaṇaṃ² bhikkhāriyāe⁷ gaṃtuṃ paḍiniyattae⁴. (11.) Erāva⁸ Kuṇālāe jattha cakkīyā² siyā² egam pāyaṃ jale kiccā egam pāyaṃ thale kiccā evaṃ⁹ cakkīyā¹⁰, eva ṇaṃ¹¹ kappai savvaṃ samantā sa-kosaṃ¹² joyaṇaṃ² bhikkhāriyāe⁹ gaṃtuṃ paḍiniyattae⁴. (12.) evaṃ no cakkīyā², evaṃ se¹³ no kappai savvaṃ samantā sa-kosaṃ¹² joyaṇaṃ² bhikkhāriyāe⁹ gaṃtuṃ paḍiniyattae. (13.) III.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ² evaṃ vutta-puvvaṃ bhavai: dāve, bhaṃte! evaṃ se kappai dāvittae³, no se kappai paḍigāhittae. (14.) vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ¹ evaṃ vutta-puvvaṃ bhavai⁴: paḍigāhe, bhaṃte! evaṃ se kappai paḍigāhittae³, no se kappai dāvittae. (15.) vāsā-vāsaṃ pajjosaviyāṇaṃ atthegaiyāṇaṃ evaṃ vutta-puvvaṃ bhavai⁴: dāve, bhaṃte! paḍigāhe⁵, bhaṃte! evaṃ se kappai dāvittae paḍigāhittae vā. (16.) IV.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ no kappai niggamthāna vā niggamthāna vā haṭṭhāṇaṃ ārogaṇaṃ² baliya³-sarirāṇaṃ imā nava rasa-vigaṇā⁴ abhikkhaṇaṃ 2 āhārittae⁵, tam jahā: khīraṃ, dāhiṃ, nava-ṇīyaṃ³, sappiṃ, tellaṃ⁶, guḍaṃ, mahūṃ, majjaṃ, mamsaṃ. (17.) V.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ² evaṃ vutta-puvvaṃ bhavai: ‘atṭho, bhaṃte! gilāṇassa?’ se ya³ vaejjā⁴: “atṭho” — se ya³ puccheyavve⁵: ‘kevaieṇaṃ⁶ atṭho?’ se ya³ vaejjā⁴: “evaieṇaṃ atṭho gilāṇassa; jaṃ se pamāṇaṃ vayai⁷, se pamāṇe⁸ oghettavve⁹”. se ya³ vinnavejjā⁴, se ya³ vinnavemāṇe labhejjā⁴, se ya³ pamāṇa-patte: ‘hou! alāhi!’ ii¹⁰ vattavvaṃ. siyā²: ‘se kim āhu bhaṃte?’ “evaieṇaṃ¹¹ atṭho gilāṇassa”. siyā² ṇaṃ eṇaṃ vayanṭaṃ paro vaejjā⁴: ‘paḍigāhehi aṇṇo! tuṃaṃ pacchā¹² bhokkhasi¹³ vā, pāhisi¹⁴ vā’ — evaṃ se kappai paḍigāhittae¹⁵, no¹⁶ se kappai gilāṇassa¹⁷ nisāe¹⁸ paḍigāhittae. (18.) VI.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthiṇaṃ² therāṇaṃ taha-ppa-

9. 1) see 2⁸. 2) u⁰ CEM, nh EM, gi⁰ A. 3) ciṭṭhaṃ C.

10—13. 1) ‘itāṇaṃ A, ‘iāṇaṃ E. 2) y only after a, ā in EM. 3) ‘iāe E. 4) paḍiy⁰ A. 5) ABM om. 6) ‘oda⁰ A, ‘oa⁰ E. 7) ‘iri⁰ A, see³. 8) ‘ati C. 9) not in A. 10) not in A, see³; M adds siā. 11) nh EM. 12) kk B. 13) ṇhaṃ A. 14—16. 1) see 2⁸. 2) see¹, ‘gayāṇaṃ C. 3) ‘ett⁰ A. 4) ha⁰ A, ‘ti H. 5) ‘hehi M. 17. 1) abbreviated in EM. 2) aru⁰ BEM. S kvacit¹ S ārogaṇaṃ. 3) see 10⁸. 4) ‘io B. 5) ‘re⁰ C. 6) ti⁰ BCEM.

18. 1) pa EM, not in AC. 2) see 2⁸. 3) a BEM. 4) ‘ijj⁰ BEM. 5) ‘ea⁰ EM, pucche S kvacit¹. 6) kevatitenaṃ CH, ‘ien⁰ M. 7) vadati H. 8) ‘na EM, nā H. 9) u⁰ CHM, ghi⁰ B, ‘itt⁰ BCEM. 10) it⁰ CH, ia BEM. 11) ‘aie⁰ CHM. 12) pitthā A. 13) bhu⁰ BEM, ‘esi A. 14) dāhisi kvacit¹ S. 15) ‘ett⁰ A. 16) no A. 17) gilāṇa M. 18) nīsāe A.

19. 1) see 2⁸. 2) atthegayāṇaṃ A.

gārāim kulāim kaḍāim pattiyāim¹ thejjāim⁸ vesāsiyāim¹ sammayāim bahumayāim aṇumayāim bhavanti, jattha⁴ se no⁶ kappai adakkhu⁶ vaittae: atthi te, āuso⁷! imam vā 2? — 'kim āhu bhamte?' "saḍḍhi gihī giphai⁶ vā, teniyam⁹ pi kujjā." (19.)

vāsā-vāsam pajjosaviyassa¹ nicca-bhattiyassa² bhikkhussa kappai³ egam goyara⁴-kālam gāhāvai-kulam bhattāe vā pāṇāe vā nikkhamittae vā pavisittae vā. ⁵nannattha āyariya⁴-veyāvaccena⁷ vā⁸, evam uvajjhāya⁶-tavassi-gilāna-veyāvaccena⁷ vā⁸, khudda⁹-khuddiyāe⁴ evam⁸ avamjāna⁸-jāyena¹⁰. (20.) VII.

vāsā-vāsam p. cauttha-bhattiyassa¹ bhikkhussa ayam evaie visese, jam se pāo² nikkhamma puvvām eva viyadagam³ bhocā⁴ pacchā⁵ paḍiggahagam⁶ samlihiya⁷ sampamajjiya⁷ se ya samtharijā⁸, kappai se tad-divasam ten⁹ eva bhatt-aṭṭhenam pajjosavittae; se ya⁹ no samtharijā⁸, evam se kappai doccam¹⁰ pi gāhāvai-kulam bhattāe vā pāṇāe vā nikkhamittae vā pavisittae vā. (21.) vāsā-vāsam p. chaṭṭha-bhattiyassa¹ bhikkhussa kappanti do goyara¹¹-kāla gāhāvai-k. bh. v. p. v. n. v. p. v. (22.) vāsā-vāsam p. aṭṭhama-bhattiyassa¹ bhikkhussa kappanti tao goyara¹¹-kāla gāhāvai-k. bh. v. p. v. n. v. p. v. (23.) vāsā-vāsam p. vigiṭṭha¹²-bhattiyassa¹³ bhikkhussa kappanti savve vi goyara¹¹-kāla gāhāvai-k. bh. v. p. v. n. v. p. v. (24.) VIII.

vāsā-vāsam p. nicca-bhattiyassa¹ bhikkhussa kappanti savvāim pāṇagāim paḍigāhittae. vāsā-vāsam p. cauttha-bhattiyassa¹ kappanti tao pāṇagāim paḍigāhittae, tam jahā: usseimam vā², samseimam vā³, cāulodagam vā⁴. vāsā-vāsam p. chaṭṭha-bhattiyassa¹ bhikkhussa kappanti tao pāṇagāim paḍigāhittae, tam jahā: tilodagam vā⁵, tusodagam vā⁵, javodagam vā⁵. vāsā-vāsam p. aṭṭhama-bhattiyassa⁶ bhikkhussa kappanti tao pāṇagāim paḍigāhittae, tam jahā: āyāmam vā⁷, sovīram vā⁷, suddha-viyadam⁸ vā. vāsā-vāsam p. vigiṭṭha-bhattiyassa⁹ bhikkhussa kappai ege usiṇa-viyaḍe⁹ paḍigāhittae, se vi ya⁶ ṇam a-sitthe, no vi ya⁶ ṇam sa-sitthe. vāsā-vāsam p. bhatta¹⁰-paḍiyāikkhiyassa¹¹ bhikkhussa kappai ege usiṇa-viyaḍe¹² paḍigāhittae, se vi ya⁶ ṇam a-sitthe, no vi ya⁶ ṇam sa-sitthe, se vi ya⁶ ṇam paripūe¹³, no c'eva ṇam a-parinimie, ¹⁴se ya⁶ ṇam bahu-sampunne, no c'eva ṇam a-bahu-sampunne. (25.) IX.

19. 3) thi⁰ BEM. 4) tattha CH. 5) ṇṇo A. 6) oṭṭhu CH, adittham A. 7) āuse M. 8) nh BC. 9) oṭam EM.

20. 1) oṭa⁰ E, pa M; C om. 2) oṭassa EM. 3) oṭanti C, oṭati M. 4) see 2⁸. 5) ṇa⁰ S, ann⁰ B; all down to 21 se a na samtharijā wanting in M. 6) E adds veāvaccena vā. 7) see⁴ and ⁶. 8) not in A. 9) khuddaena vā BE. 10) jāyena jāyena H, jāyena E, not in A, H adds vā.

21—24. 1) oṭassa BE. 2) pāu CEH. 3) via⁰ E, mḍ H. 4) bhu⁰ BE. 5) piccā B. 6) oṭam BE. 7) oṭa E, oṭiā A. 8) oṭiā⁰ CH. 9) a EM. 10) du⁰ BEM. 11) goara E. 12) vik⁰ CEH. 13) oṭassa BEM.

25. 1) oṭassa BEM. 2) not in AHM. 3) not in ACHM. 4) not in HM. 5) oḍae CEH, om. vā. 6) y only after a, ā in BE. 7) EM om. vā, E oḍe, M oḍa. 8) via⁰ E, oḍe AE, EM om. vā. 9) oṭa⁰ E. 10) A adds pāne. 11) see 10⁸. 12) see⁶, usiṇoḍae A. 13) oṭpūe BC, pūe E. 14) the rest wanting in ACH, kvacit S.

vāsā-vāsaṃ p. saṃkhā-dattiyassa¹ bhikkhussa kappamti paṃca dattio bhoyaṇassa¹ paḍigāhittae, paṃca pāṇagassa; ahavā cattāri bhoyaṇassa¹, paṃca pāṇagassa; ahavā paṃca bhoyaṇassa¹, cattāri pāṇagassa. tattha egā datti loṇā sāyaṇa-mittam² avi³ paḍigāhiyā¹ siyā¹. kappai se tad-divasaṃ ten' eva bhatt'-atthenaṃ pajjosavittae, no se kappai doccam⁴ pi gāhāvai-kulam bh. v. p. v. n. v. p. v. (26.) X.

vāsā-vāsaṃ p. no kappai niggamthāna¹ vā niggamthiṇa² vā³ jāva uvassayāo satta-ghar'-amtarāṃ saṃkhaḍḍiṃ saṃniyaṭṭa³-cārissa ittae⁴. ege⁵ evam āhamsu: 'no kappai jāva uvassayāo pareṇaṃ⁷ saṃkhaḍḍiṃ saṃniyaṭṭa⁸-cārissa ittae; ege puṇa evam āhamsu: no kappai jāva uvassayāo parampareṇaṃ⁷ saṃkhaḍḍiṃ saṃniyaṭṭa⁹-cārissa ittae. (27.) vāsā-vāsaṃ p. no kappai pāṇi-paḍiggahiyassa¹ bhikkhussa kaṇaga-phusiya¹-mittam² avi vuṭṭhi-kāyaṃsi nivaya-māṇaṃsi gāhāvai-kulam jāva pavisittae vā. (28.) vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa¹ bhikkhussa no kappai agiḥaṃsi piṇḍavāyaṃ paḍigāhittā pajjosavittae: 'pajjosavemāṇassa sahasā vuṭṭhi-kāe nivaejjā⁴. desaṃ bhocā⁵ desaṃ ādāya⁶ se⁷ pāṇiṇā pāṇiṃ paripihittā⁸, uraṃsi vā ṇaṃ nilijijjā, kakkhaṃsi vā ṇaṃ samāhadijjā⁹, ahā-channāṇi¹⁰ vā leṇāṇi vā uvāgaacchijjā, rukkha-mūlāṇi vā uvāgaacchijjā⁹, jahā se pāṇiṃsi¹¹ dae vā, daga-rae vā, daga-phusiya¹² vā no¹³ pariyaṭṭajjai¹⁴. (29.) XI.

vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa¹ bhikkhussa jaṃ kimci² kaṇaga-phusiya¹-mittam pi nivaḍai, no se kappai bhattāe v. p. v. n. v. p. v. (30.) XII.

vāsā-vāsaṃ p. paḍiggaha-dhāriṣṣa bhikkhussa no kappai vagghā-riya¹-vuṭṭhi-kāyaṃsi gāhāvai-k. bh. v. p. v. n. v. p. v.; kappai se appa-vuṭṭhi-kāyaṃsi s'-amtar'-uttaraṃsi² gāhāvai-k. bh. v. p. v. n. v. p. v. (31.) 9900 vāsā-vāsaṃ p. niggamthassa ya³ gāhāvai-kulam piṇḍavāya-paḍiyāe¹ anupaviṭṭhassa nigijjhiya⁴ 2 vuṭṭhi-kāe nivaijjā⁵, kappai se ahe ārāmaṃsi vā, ahe uvassayaṃsi vā, ahe viyaḍa⁶-giḥaṃsi vā, ahe rukkha-mūlaṃsi vā uvāgaacchittae. (32.) tattha se puṇvāgamaṇeṇaṃ puṇvāutte cāluḍaṇe pacchāutte bhilinga⁷-sūve⁸, kappai⁹ se cāluḍaṇe paḍigāhittae¹⁰, no se kappai bhilinga⁷-sūve⁸ paḍigāhittae. (33.) tattha se puṇvāgamaṇeṇaṃ puṇvāutte

26. 1) see 25⁶. 2) me^o A. 3) iva B. 4) du^o BEM.

27. 1) ^othassa C. 2) not in CH, 2 AM. 3) ni^o H, ^oia^o BE. 4) e^o AS, ie C. 5) CHM add pupa. 6) down to ege not in A. 7) CH add sattagharantaram. 8) ni^o C, ^oia^o EM. 9) ^oia^o BEM.

28 and 29. 1) *y* only after *a*, *i* in BEM. 2) me^o A. 3) down to nivaejjā not in A. 4) ^oijjā BEM. 5) bhu^o BEHM. 6) āy^o A. 7) AC om. 8) ^opeh^o A, parivittā H. 9) ^oeijjā A. 10) ṇṇ A. 11) ^oimsu A. 12) ^osiā E, ^osi A. 13) no A. 14) parā^o AE, ^ovijjai B.

30. 1) ^oia^o EM. 2) keci M.

31—35. 1) see 28¹. 2) ^orassa B. 3) not in BEM, M adds niggamthi vā. 4) nigg^o CEM, ^oijjia A, ^oia EM. 5) ^oijjā A. 6) via^o E. 7) bhilamga A, bhilamga E. 8) sūce B, rūve C. 9) ^oati CH. 10) ^oettāe A.

bhilinga⁷-sūve⁸ pacchāutte cāluḍaṇe, kappai se bhilinga⁷-sūve paḍigāhittae, no se¹¹ kappai cāluḍaṇe paḍigāhittae. (34.) tattha se puṇvāgamaṇeṇaṃ do vi puṇvāuttāim vaṭṭamti¹², kappamti se do vi paḍigāhittae. ¹³tattha se puṇvāgamaṇeṇaṃ do vi pacchā-uttāim, no se¹¹ kappamti do vi paḍigāhittae. je se tattha puṇvāgamaṇeṇaṃ puṇvāutte, se kappai⁹ paḍigāhittae; je se tattha puṇvāgamaṇeṇaṃ pacchāutte, no se kappai paḍigāhittae. (35.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² pavitṭhassa³ nigijjihiya⁴ 2 vuṭṭhi-kāe nivaijjā⁵, kappai se ahe āramamsi vā ⁶ahe uvassayamsi vā, ahe viyaḍa-gihaṃsi vā, ahe rukka-mūlaṃsi vā uvāgacchittae, no se kappai puṇva-gahieṇaṃ bhatta-pāṇeṇaṃ⁷ velaṃ uvāyanāvittae⁸; kappai se puṇvāṃ⁹ eva viyaḍagaṃ¹⁰ bhocā¹¹ pacchā¹² paḍiggahagaṃ¹³ samlihiya² 2 sam-pamajjiya² 2 egāyayaṃ¹⁴ bhaṇḍagaṃ kaṭṭu sāvasese sūrie¹⁵, jeṇ' eva uvassae, ten' eva uvāgacchittae, no se kappai taṃ rayaniṃ tatth' eva uvāyanāvittae¹⁶. (36.) vāsā-vāsaṃ p. niggamthassa gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² anupavitṭhassa nigijjihiya⁴ 2 vuṭṭhi-kāe nivaijjā, kappai se ahe āramamsi vā *jāva*¹⁷ uvāgacchittae. (37.) tattha no kappai egassa¹ niggamthassa egāe¹ niggamthie egayao² ciṭṭhittae; tattha no kappai egassa niggamthassa dunha⁴ ya³ niggamthiṇaṃ egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ⁴ niggam-thāṇaṃ egāe¹ niggamthie egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ⁴ niggamthāṇaṃ dunha⁶ ya niggamthiṇaṃ⁷ egayao⁵ ciṭṭhittae. atthi ya⁸ ittha kei paṃcame⁹, khuddāe vā khuddiyā¹⁰ vā, annesiṃ vā samloe sa-paḍiduvāre, eva nham¹¹ kappai¹² egayao¹³ ciṭṭhittae. (38.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² anupavitṭhassa nigijjihiya³ 2 vuṭṭhi-kāe nivaijjā⁴, kappai se ahe āramamsi vā *jāva* uvāgacchittae. tattha no kappai egassa niggam-thassa⁵ egāe agārie⁶ egayao⁷ ciṭṭhittae; evaṃ cau-bhaṃgo. atthi ya⁸ ittha kei paṃcame⁹, there vā theriyā² vā, annesiṃ¹⁰ vā, samloe sa-paḍiduvāre, evaṃ¹¹ kappai egayao¹² ciṭṭhittae. ¹³evaṃ c'eva niggamthie agārassa ya bhāṇiyavvaṃ¹⁴. (39.) XIII.

vāsā-vāsaṃ p. no kappai niggamthāṇa vā niggamthiṇa vā aparinnaeṇaṃ¹ aparinnayassa² aṭṭhāe asanaṃ vā, ³pāṇaṃ vā, khāimaṃ

31—35. 11) AE om. 12) not in CH. 13) down to je se not in BEM.

36 and 37. 1) A adds vā. 2) see 28¹. 3) anupa^o C. 4) nigg^o BCEM, see². 5) ^oejjā A. 6) jāva uvāgacchittae M. 7) B adds taṃ. 8) uvāin^o ABCEH. 9) āgama E. 10) via^o EB. 11) bhu^o BEM. 12) piccā BE. 13) ^oham B. 14) egao BM, egaya E. 15) sūre M. 16) uvāin^o BE. 17) full phrase C.

38. 1) A adds ya. 2) egao BCM. 3) CEHM om. 4) donha ya A, ^oam CEHM. 5) egao CEM. 6) ^oam BE, om. ya. 7) ^ona ya BE. 8) not in AB, a EM, yāimtha kei *kvacit* S. 9) ^omae A. 10) ^oiā BEM. 11) nham AS. 12) B adds se. 13) egao HM.

39. 1) A adds ya. 2) see 28¹. 3) nigg^o BCM. 4) ^oejjā A. 5) AM add ya. 6) A adds ya, E a. 7) egau M, egaya H. 8) a EM, nam B. 9) ^omae ACEH. 10) nṇ A. 11) evanham B. 12) egao CHM. 13) the rest is wanting in ACH. 14) ^oia^o E.

40 and 41. 1) ^onnattenam A. 2) ^onnattassa A. 3) Mss: 4 jāva paḍigāhittāe.

vā, sâimam vā paḍigāhittae. (40.) se kim āhu bhamte? icchā-paro aparinnā⁴ bhujjijjā⁵, icchā-paro na bhujjijjā⁵. (41.) XIV.

vāsā-vāsam p. no kappai niggamthāna vā niggamthāna vā uda'-ulleṇa vā sa-siniddheṇa vā kâṇam asañam vā 4¹ āhārittae (42.) se kim āhu bhamte? satta sinehāyayanā pannattā², tam jahā: pāṇi, pāṇi-lehā, nahā, naha³-sihā, bhamuhā, ahar'-oṭṭhā⁴, uttar'-oṭṭhā⁴. aha puṇa evaṃ jāṇijjā: vigaḍḍae⁵ se⁶ kâe, chinna-sinehe; evaṃ se kappai asañam vā 4 āhārittae. (43.) XV.

vāsā-vāsam p. iha khalu niggamthāna vā niggamthāna vā imāim aṭṭha suhumāim, jāim chaumatthenam niggamthēna vā niggamthie¹ vā abhikkhaṇam 2 jāṇiyavvāim² pāsīyavvāim² paḍilehiyavvāim² bhavānti, tam jahā: pāṇa-suhumam³, paṇaga-suhumam³, biya⁴-suhumam³, hariya⁴-suhumam³, puppha-suhumam³, amḍa-suhumam³, leṇa-suhumam³, sineha-suhumam³. se kim tam pāṇa-suhume? pāṇa-suhume paṃca-vihe pannatte⁴, tam jahā: kinhe, nīle, lohīe, hālidde, sukkile. atthi kuṃṭhū aṇuddharī nāmaṃ⁵, jāṭhiyā⁶ acalamāṇā chaumatthāṇam niggamthāna vā 2 no cakkhu-phāsam⁷ havvam āgacchai⁸, 2 jāṭhiyā calamāṇā chaumatthāṇam cakkhu-phāsam havvam āgacchai; jā chaumatthenam niggamthēna vā niggamthie¹⁰ vā abhikkhaṇam 2 jāṇiyavvā¹¹ pāsīyavvā¹¹ paḍilehiyavvā¹¹ bhavai¹². se tam pāṇa-suhume³. (44.) se kim tam paṇaga-suhume¹? 2 paṇaga-suhume paṃca-vihe pannatte³: kinhe⁴ jāva⁵ sukkile⁶. atthi paṇaga-suhume tad-davva⁷-samāṇa-vannae⁸ nāmaṃ pannatte³, je⁹ chaumatthenam niggamthēna vā 2 jāva paḍilehiyavve¹⁰ bhavai¹¹. se tam paṇaga-suhume. se kim tam biya¹²-suhume? 2 biya-suhume paṃca-vihe pannatte³; tam jahā: kinhe⁴ jāva⁵ sukkile¹³. atthi biya¹²-suhume kaṇiyā¹⁴-samāṇa-vannae nāmaṃ pannatte³, je⁹ chaumatthenam niggamthēna vā 2 jāva paḍilehiyavve¹² bhavai. se tam biya¹²-suhume. se kim tam hariya¹²-suhume? 2 hariya-suhume paṃca-vihe pannatte³. kinhe jāva⁵ sukkile¹⁵ atthi hariya¹²-suhume puḍhavi-samāṇa-vannae nāmaṃ pannatte³, je⁹ niggamthēna vā 2 jāva⁵ paḍilehiyavve¹² bhavai. se tam hariya¹²-suhume. se kim tam puppha-suhume? 2 puppha-suhume paṃca-vihe pannatte³, tam jahā: kinhe⁴ jāva⁵ sukkile⁶. atthi puppa-suhume rukkha¹⁶-samāṇa-vannae⁸ nāmaṃ pannatte³, je⁹ chaumatthenam niggamthēna vā 2 jāva paḍilehiyavve¹² bhavai. se tam

40 and 41. 4) apaḍinnate A. 5) °ejjā A.

42 and 43. 1) fully repeated in B. 2) not in AB, ṇṇ C. 3) ṇṇaha A.

4) utṭhā BEM. 5) °oyae CH. 6) me EM.

44. 1) °thīna BCH, 2 M. 2) °ia° E. 3) °ha° M, Mss. write always °suhume 2 paṃca°. 4) ṇṇ A. 5) M adds samuppanā. 6) see 28¹. 7) pā° H. 8) °anti M. 9) down to āgacchai only in CH. 10) °īna CH. 11) °ia° EM. 12) °anti CH.

45. 1) suhame M. 2) Mss. 2. 3) ṇṇ A. S. 4) ṇṇ BC. 5) some Mss. have the full phrase. 6) °lle CM. 7) dava BEH. 8) vanne AB. 9) jam A. 10) °ia° BE. 11) °anti CH. 12) see 28¹. 13) °lle CHM. 14) °ia° E. 15) °lle CEHM. 16) rukkheṇa A.

puppā-suhume. se kiṃ taṃ aṃḍa-suhume? ²aṃḍa-suhume paṃca-viḥe paṇṇatte³. ¹⁷uddams'-aṃḍe, ukkālīy'¹²-aṃḍe pipīlīy'¹²-aṃḍe hālīy'¹²-aṃḍe, hallohālīy'¹²-aṃḍe, je niggamṭheṇa vā 2 *jāva* paḍilehiyavve¹¹ bhavai. se taṃ aṃḍa-suhume. se kiṃ taṃ leṇa-suhume? ²leṇa-suhume paṃca-viḥe paṇṇatte³. taṃ jahā: uttiṅga-leṇe, bhingu-leṇe, ujje¹⁸, tāla-mūlae, saṃbukkāvatte nāmaṃ paṃcame, je⁹ niggamṭheṇa vā 2 *jāva* paḍilehiyavve¹² bhavai. se taṃ leṇa-suhume. se kiṃ taṃ siṇha-suhume? ²siṇha-suhume paṃca-viḥe paṇṇatte³, taṃ jahā: ussā¹⁹, himae, mahiyā¹¹, karae, harataṇṇe, je niggamṭheṇa vā 2 *jāva* paḍilehiyavve¹¹ bhavai. se taṃ siṇha-suhume. (45.) XVI.

vāsā-vāsaṃ pajjosavī¹ bhikkhū ya² icchijjā gāhāvai-kulam bh. v. p. v. n. v. p. v., no se kappai aṇāpucchittā āyariyaṃ³ vā, uva-jjhāyaṃ vā, theram⁴, pavattim, gaṇim, gaṇaharam, gaṇāvacccheyayaṃ⁵, jaṃ vā purao-kāuṃ⁶ viharai; kappai se āpucchīy⁷ āyariyaṃ⁵ vā *jāva* jaṃ vā purao-kāuṃ viharai: 'icchāmi ṇaṃ tubbhehiṃ abbhaṇṇā⁸ samāṇe gāhāvai-k. bh. v. p. v. n. v. p. v.'; te ya⁹ se viyarejjā¹⁰, evaṃ se kappai gāhāvai-k. bh. v. p. v. n. v. p. v.; te ya⁹ se no viyarejjā¹⁰, evaṃ se no kappai gāhāvai-k. bh. v. p. v. n. v. p. v. se kiṃ āhu bhaṃte? āyariyā¹¹ paccavāyaṃ jāṇamti. (46.) evaṃ vihāra-bhūmim vā, viyāra¹¹-bhūmim vā, annaṃ¹² vā jaṃ kiṃci¹³ paoyaṇaṃ¹¹, evaṃ gāmaṇugāmaṃ dūjijattae¹⁴. (47.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ² vigāṃ āhārittae³, no se kappai aṇāpucchittā āyariyaṃ⁴ vā *jāva* gaṇāvacccheyayaṃ⁵ vā, jaṃ vā purao-kāuṃ viharai; kappai se⁶ āpucchittā ṇaṃ, *taṃ c'eva*⁷: 'icchāmi ṇaṃ, bhaṃte! tubbhehiṃ abbhaṇṇā⁸ samāṇe annayaṃ⁹ vigāṃ āhārittae⁹, taṃ jahā: evaiyaṃ⁴ vā evaikkutto¹⁰ vā. te ya¹¹ se viyarejjā¹², evaṃ se kappai annayaṃ vigāṃ āhārittae³; te ya¹¹ se no viyarejjā¹², evaṃ se no kappai annayaṃ vigāṃ āhārittae. se kiṃ āhu bhaṃte? āyariyā paccavāyaṃ jāṇamti. (48.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ² teicchim³ āuttittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*. (49.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ⁴ orālaṃ⁵ tavo-kammaṃ uvasaṃpajjittā ṇaṃ viharittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*⁶. (50.) vāsā-vāsaṃ p. bhikkhū ya⁷

45. 17) A: udayaṃḍe, ukkālīyaṃḍe, uddamsaṃḍe, pipīliyaṃḍe, hallohālīyaṃḍe. 18) ujjae M. S. 19) osā S.

46 and 47. 1) ABCH abbreviated. 2) CEHM om. 3) °iam E. 4) B adds vā. 5) °ea° E, °eiyam B. 6) °kào B, kàoṃ C. 7) °ittā H. 8) anu° A, ṇn ACM. 9) a BE. 10) via° BE, °ijjā BEM. 11) see 25°. 12) ṇṇ A. 13) kiṃpi B, kiṃbi H. 14) °ittae BEM, S.

48. 1) not in CEHM. 2) ṇṇ A. 3) °ettae A. 4) see 28°. 5) °eyam ACH, see⁴, not in M. 6) not in H. 7) āyariyaṃ jāva āhārittae BM. 8) ṇṇ CM. 9) ṇṇ M. 10) evaṃ tikkhutto ACH. 11) a BE. 12) viarijjā BE. 13) °iā BE.

49—51. 1) a B, not in CEHM. 2) °raṃ H. 3) °iam BM, teg° E, °am CE. 4) °rāgaṃ BE. 5) u° IIM., BEM add kallāṇaṃ sivaṃ dhannaṃ maṇ-gallaṃ sassirīyaṃ mahāṇubhāvaṃ. 6) BCE om. 7) CEHM om.

icchijjā apacchima-māraṇ'-amtiya⁸-samlehaṇā-jūsaṇā-jūsie bhatta-pāṇa-paḍiyāikkhie pāvagae⁹ kālam anavakamkhamāne viharittae vā, nikkhamittae vā, pavissittae vā, asaṇam 4 āhārittā¹⁰ vā, uccāram vā pāsavaṇam vā parittāhāvittae, sajjhāyam vā karittae¹¹, dhamma-jāgariyam¹² vā jāgarittae, no se kappai anāpucchittā, *taṃ c'eva*. (51.) XVII.

vāsā-vāsam p. bhikkhū ya¹ icchijjā vattham vā paḍiggaham vā kambalam vā pāya-pumchaṇam² vā annayaram³ vā uvahim āyāvittae⁴ vā payāvittae vā, no se kappai ⁵egam vā aṇegam vā apaḍinnavittā gāhāvai-kulam bh. v. p. v. n. v. p. v., asaṇam vā āhārittā⁶, bahiyā⁷ ⁸viyāra-bhūmim⁹ vā, vihāra-bhūmim⁹ vā, sajjhāyam vā karittae, kā'-ussaggam vā thānam vā thāittae.' atthi ya¹⁰ ittha kei¹¹ ahā¹². sannihie ege¹³ vā aṇegā vā, kappai se evam vadittae¹⁴: 'imam tā, aji! muhuttagam jānāhi¹⁵ jāva tāva¹⁶ aham gāhāvai-kulam jāva kā'-ussagam vā thānam vā thāittae.' se ya¹⁷ se paḍisunijjā, evam se kappai gāhāvai-kulam, *taṃ c'eva*; se ya¹⁸ se no¹⁹ paḍisunijjā, evam se no kappai gāhāvai-kulam jāva kā'-ussaggam vā thānam vā thāittae. (52.) XVIII.

vāsā-vāsam p. no¹ kappai niggamthāna vā niggamthiṇa vā anabhiggahiya²-sejjāsaṇiṇam³ hottae⁴, āyānam eyam: anabhiggahiya⁵-sejjāsaṇiyassa⁶ anuccā-kuiyassa⁷ anattā-baṃdhissa⁸ amiyāsaṇiyassa⁵ anātāviyassa⁹ asamiyassa⁵ abhikkhaṇam 2 apaḍilehaṇā¹⁰-silassa apamañjaṇā¹¹-silassa tahā taṃ samjame durārāhae bhavai. (53.) anāyānam¹² eyam¹³: abhiggahiya⁵-sejjāsaṇiyassa⁶ uccā-kuiyassa⁷ attā-baṃdhissa⁸ miyāsaṇiyassa⁵ āyāviyassa⁵ samiyassa¹⁴ abhikkhaṇam 2 paḍilehaṇā-silassa pamajjaṇā-silassa tahā 2 taṃ samjame suārāhae¹⁵ bhavai. (54.) XIX.

vāsā-vāsam p. kappai niggamthāna vā niggamthiṇa vā tao uccāra-pāsavaṇa-bhūmī paḍilehittae¹; na tahā hemanta-gimhāsu², jahā taṃ vāsāsu. se kim āhu bhante? vāsāsu taṃ osannaṃ³ pāṇā ya taṇā ya biyā⁴ ya ⁵paṇagā ya ⁶hariyāṇi⁶ ya⁶ bhavaṃti. (55.) XX.

vāsā-vāsam p. niggamthāna vā niggamthiṇa vā tao mattagāṃ

49—51. 8) see 10². 9) pāu⁰ BE, pāugae C, evam uvagae E. 10) ⁰ettāe A. 11) ⁰ettāe C. 12) ⁰am E.

52. 1) a B, CEHM om. 2) pucch⁰ HM, ⁰inam M. 3) ⁰rim AC. 4) ⁰ettāe A. 5) down to gāhā⁰ not in ACH. 6) ⁰attāe C. 7) see 10². 8) not in BM, E after vih⁰ vā, see⁷. 9) ⁰mi A. 10) yāittha CH. 11) ke CH, abhisamānāgae (nt?) added in AM. 12) āhā⁰ A. 13) ego A. 14) vaṭṭāe BEM. 15) ⁰nehi M, viyāṇ⁰ CH. 16) not in C. 17) a BE, se ya not in M. 18) a BE. 19) nūo A.

53 and 54. 1) B adds se. 2) see 10². 3) si⁰ Mss. ⁰iyānam AB. 4) hu⁰ BEM. 5) see 28¹. 6) si⁰ BEM, see⁶. 7) kū⁰ A, see⁶. 8) ⁰iyassa CH, ⁰iassa M. 9) anāyā⁰ CH, see⁶. 10) app⁰ B. 11) app⁰ EH. 12) anāḍ⁰ AB. 13) eam M. 14) ⁰ia⁰ E, A om. the three preceding words and adds jāva. 15) suhā⁰ CH, M before sam⁰.

55. 1) ⁰ettāe A, ⁰attāe C. 2) ⁰esu C. 3) nn BEMS. 4) biā EM, biyāṇi CH, om. ya. 5) pāṇā ya taṇā ya *kvacit* S. 6) see 28¹.

ginhittae¹, tam jahâ: uccâra-mattae, pâsavaṇa-mattae, khela-mattae. (56.) XXI.

vâsâ-vâsam p. no kappai niggamthâṇa vâ niggamthiṇa vâ param pajjosavaṇâo go-loma-ppamâṇa¹-mittâ² vi kesâ tam rayañim uvâyaṇâvittae³, ajjenam khura-mumḍeṇa vâ lukka-siraṇa vâ hoyavvam⁴ siyâ⁵; pakkhiyâ⁵ ârovaṇâ, mâsie khurâ-mumḍe, addha-mâsie kattari-mumḍe, cham-mâsie loe, samvaccharie vâ⁶ therakappe⁷. (57.) XXII.

vâsâ-vâsam p. no kappai niggamthâṇa vâ niggamthiṇa vâ param pajjosavaṇâo ahigaraṇam vaittae¹; je nam niggamtho² vâ 2 param pajjosavaṇâo ahigaraṇam vayai³, se nam: 'akappenam, aji! vayasî' ^{ti} vattavve siyâ⁵. je nam niggamtho² vâ 2 param pajjosavaṇâo ahigaraṇam vayai³, se nam nijjûhiyavve⁵ siyâ⁵. (58.) XXIII.

vâsâ-vâsam p. iha khalu niggamthâṇa vâ niggamthiṇa vâ aji' eva kakkhaḍe kaḍue viggaha¹ samuppajijjâ², sehe râṇiyam³ khâmijjâ, râṇie³ vi seham khâmijjâ². 9200 khamiyavvam⁴, khamâ-viyavvam⁵, uvasamiyavvam⁴, uvasamâviyavvam⁵, sammui⁶-samppucchaṇâ-bahuleṇa hoyavvam⁷: jo uvasamai, tassa atthi ârâhaṇâ; jo⁸ na uvasamai, tassa n'atthi ârâhaṇâ, tamhâ appaṇâ c'eva uvasamiyavvam⁴. se kim âhu bhaṇte? uvasama-sâram khu sâmannam. (59.) XXIV.

vâsâ-vâsam p. kappai niggamthâṇa vâ niggamthiṇa vâ tao¹ uvassayâ² ginhittae³; tam⁴ veuvviyâ⁵ paḍilehâ sâijjiyâ⁶ pama-jjâṇâ⁷. (60.) XXV.

vâsâ-vâsam p. kappai niggamthâṇa vâ niggamthiṇa vâ annayarim disim¹ vâ aṇudisim¹ vâ avagijjihiya² 2 bhatta-pāṇam gavesittae³. se kim âhu bhaṇte? osannam⁴ samaṇâ bhagavaṃto vâsâsu tava-sampauttâ bhavaṃti. tavassî dubbale⁵ kilamte mucchiṇṇa vâ pavadijja⁶ vâ, tām eva disim¹ vâ aṇudisim vâ samaṇâ bhagavaṃto paḍijjagaraṃti. (61.) XXVI.

vâsâ-vâsam p. kappai niggamthâṇa vâ niggamthiṇa vâ jâva cattâri paṃca joyañim¹ gamtup paḍiniyattae², amtarâ vi ya³ se kappai vatthae, no se kappai tam rayañim tatth'eva uvâyaṇâvittae⁴. (62.) XXVII.

56. 1) nh BEM, gihi^o H, °attae HE.

57. 1) pā^o A. 2) me^o A. 3) uvâṇ^o ABE. 4) hoā^o BE, hoi^o A, hova-vvam H. 5) °iā BE. 6) not in AB. 7) A adds therāṇam ukkoseṇa chammāsīte, taruṇāṇam caummāsīte loo.

58. 1) vad^o CH. 2) °āṇa CM. 3) °ati CH. 4) °i A. 5) see 25^o.

59. 1) vugg^o BCEH. 2) °eijjā C. 3) râyaṇ^o B, see⁴. 4) see 25^o. 5) °vea^o E, see⁶, °amiyavvam A. 6) sumai CH, sammanam A. 7) hoā^o BE, hoi^o A. 8) M inserts u.

60. 1) BCH om. 2) °ggatau H, °ggatau C, °gga ES, °yâto A. 3) nh M. 4) BC add jahâ. 5) °iā E, veutt^o A S. kvacit. 6) °iā E, tajjâiyâ A. 7) paḍilehâ S kvacit.

61. 1) °sam A. 2) avi^o B, °iā E. 3) uginhittae C, ginhittae H. 4) abhikkhaṇam A. 5) duvve A. 6) paḍijja A, pavajijjia B.

62. 1) joā^o E. 2) paḍiy^o A, nia^o E. 3) a M. 4) uvâṇ^o ABE.

icc'eyam¹ samvacchariyam² therā-kappam ahā-suttam ahā-kappam ahā-maggam ahā-taccam sammam kāṇa phāsittā pālittā sobhittā tīrittā kiṭṭittā ārāhittā āṇā³ aṇupālittā, atthegaiyā² samaṇā⁴ niggaṇṭhā ten' eva bhava-ggahaṇeṇam sijjhamti bujjhamti muccamti parinivvāimti⁵ savva-dukkhāṇam⁶ aṇṭam kareṇṭi⁷, atthegaiyā docceṇam⁸ bhava-ggahaṇeṇam sijjhamti jāva⁹ savva-dukkhāṇam⁶ aṇṭam kareṇṭi⁷, atthegaiyā tacceṇam bhava-ggahaṇeṇam jāva aṇṭam kareṇṭi⁷, ¹⁰satt'-aṭṭha bhava-ggahaṇāim¹¹ n' āikkamamti. (63.)

teṇam kāleṇam teṇam samaṇeṇam samaṇe bhagavaṇ Mahāvīre Rāyagihe nagare¹ guṇasilāe ceie² bahūṇam samaṇāṇam bahūṇam samaṇiṇam bahūṇam sāvayāṇam bahūṇam sāvīyāṇam bahūṇam devāṇam bahūṇam devīṇam³ majjha-gae c'eva evam āikkhai, evam bhāsaī, evam paṇṇavei⁴, evam parūvei, pajjosavaṇā-kappam nāmaṇ⁶ ajjhayaṇam sa-aṭṭham sa-heṇyam sa-kāraṇam sa-suttam sa-attham sa-ubhayam sa-vāgaraṇam bhujjo bhujjo uvadamsei. tti bemi. (64.)

pajjosavaṇā-kappo⁶ samatto⁷.

63. 1) eam B, eiyam C, eiam E, aiam M. 2) see 26°. 3) āṇā M. 4) not in A. 5) °āyamti A. 6) °am A. 7) °imti B, °amti CE. 8) du° BEM. 9) fully repeated in BE. 10) satta B. 11) B adds puṇa.

64. 1) nay° CH. 2) ceie CM. 3) samanuyāsurae parisae majjhagae *iti pāṭhas* S. 4) nn BE. 5) A adds aṭṭhamam. 6) CHM add dasā-suyakkham-dhassa aṭṭhamam ajjhayaṇam, A after sam°. 7) °ttam CHM.

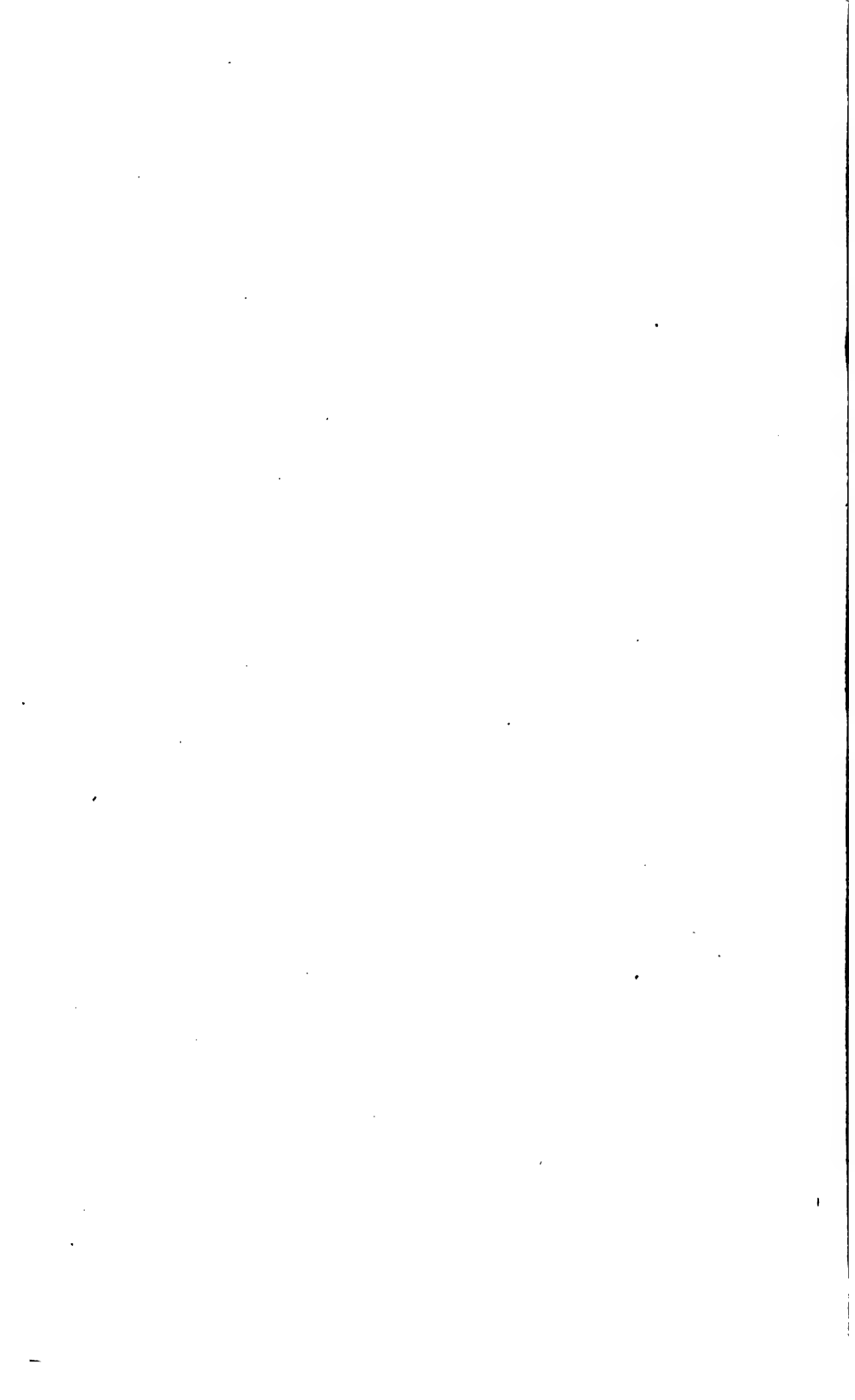
Appendix.

A has the following passage instead of Jinacaritra 33—46.

tae nam sâ Tisalâ khattiyâñi ikkam ca nam maham paṇḍaram
 dhavalam seyam samkhaula-vimala-dadhi-ghaṇa-go-khīra-phena-
 nikara-payāsam thira-laṭṭha-pautṭha-pīvara-susiliṭṭha-visiṭṭha-
 tikkha-dāḍhā-vidambiya-muham rattoppala-patta-pauma-nillāli-
 y'-agga-jīham vaṭṭa-paḍipunna-pasattha-niddha-mahu-guliya-
 piṅgal'-akkham paḍi-
 punna-viula-sujāya-khamdham nimmala-
 vara-kesara-dharam sosiya-
 sunimmiya-sujāya-apphoḍiya-laṅgūlam
 somam somākāram līlāyaṃtam
 jambhāyaṃtam gagana-talāo uvaya-
 māṇam siham abhimuham muhe
 pavisaṃāṇam pāsittā nam paḍibuddhā. (1.)
 ekkam ca nam maham paṇḍaram
 dhavalam seyam samkhaula-vimala-
 sannikāsam vaṭṭa-paḍipunna-
 kannam pasattha-niddha-mahu-
 guliya-piṅgal'-akkham abbhuggaya-
 malliyā-dhava-la-damtam kamcaṇa-
 kosi-paviṭṭha-damtam āṇāmiya-
 cāva-ruila-saṃvilliy'-agga-som-
 dam allīna-pamāṇa-jutta-pucchaṃ
 seyam cauddamtam hatthi-
 rayanaṃ sumiṇe pāsittā nam
 paḍibuddhā. (2.) ekkam ca nam
 maham paṇḍuram dhavalam seyam
 samkhaula-viula-sannikāsam
 vaṭṭa-paḍipunna-kamṭham
 velliya-kakkaḍ'-acchaṃ visam'-
 unnaya-vasah'-oṭṭham cala-
 cavala-pīṇa-kakuham allīna-
 pamāṇa-jutta-pucchaṃ seyam
 dhavalam vasaham sumiṇe
 pāsittā nam paḍibuddhā. (3.)
 ekkam ca nam maham siriyā-
 bhiseyam sumiṇe pāsittā nam
 paḍibuddhā. (4.) ekkam ca nam
 maham malla-dāmaṃ viviha-
 kusumovaśohiyaṃ pāsittā nam
 paḍibuddhā. (5.) ekkam ca nam
 caṇḍima-sūrimagaṇam (?) ubhao
 pāse uggaṃ suviṇe pāsittā nam
 paḍibuddhā. (6 and 7.) ekkam
 ca nam maham mah'-imda-jjha-
 yaṃ aṇeka-kuḍabhi-sahassa-
 parimaṇḍiyā-bhirāmaṃ suviṇe
 pāsittā nam paḍibuddhā. (8.)
 ekkam ca nam maham mah'-
 imda-kumbham vara-kamala-
 paiṭṭhāṇam surahi-
 vara-vāri-punnaṃ paum'-
 uppala*-pihāṇam āviddha-
 kamṭha-guṇam jāva paḍi-
 buddhā. (9.) ekkam ca nam
 maham pauma-saraṃ bah'-
 uppala-kumuya-naliṇa-
 sayavatta-sahassavatta-
 kesara-phullovaciyaṃ sumiṇe
 pāsittā nam paḍibuddhā. (10.)
 ekkam ca nam sāgaraṃ vicī-
 taraṅga-ummi-pauraṃ sumiṇe
 pāsittā nam paḍibuddhā. (11.)
 ekkam ca nam maham vimāṇam
 divvaṃ tuḍiya-sadda-sam-
 paṇaḍdiyaṃ sumiṇe pāsittā
 nam paḍibuddhā. (12.) ekkam
 ca nam maham rayaṇ'-
 uccayaṃ savva-rayāṇāma-
 yaṃ sumiṇe pāsittā nam
 paḍibuddhā. (13.) ekkam
 ca nam maham jalāṇa-si-
 him niddhūmaṃ sumiṇe
 pāsittā nam paḍibuddhā. (14.)

* Ms. paumappala.

NOTES.



I. Jinacaritra.

1) paryuṣhaṇākālpasya cā "dau keshucid ādarṣeṣhu maṅgalā-rtham pañcanamaskāro dṛiṣyate (Samdehavishauśadhi). This maṅgala is found in a good many Jaina works besides the Kalpa-sūtra.

atra ca adhyayane trayam vācyam: jinānām caritāni, sthaviṛa-vali, paryuṣhaṇāsāmācārī. S.

Sūtras 1 and 2 down to: *cue 'mi tti jānai* are copied almost literally, from the Ācārāṅgasūtra.

paṃcahaṭṭhuttare. I take this word to be a madhyamapadalopi bahuvrīhi compound: pañca kalyāṇakāni uttaraphalgunyām yasya sa.

anante ityādi: anantam anantārthavishayatvāt; anuttaram sarvottamatvāt; nirvyāghātam kṛtākūṭyādibhir apratihatatvāt; nirāvaraṇam kṣhāyikatvāt; kṛtsnam sakalārthagrahakatvāt; prati-pūrṇam sakalasvāmṇasahitatvāt paurṇamāsicandramaṇḍalavat; *kevala-varanānadamsaṇe tti*. kevalam asahāyam ata eva varam jñānam darṣanam ca, tataḥ prākpadābhyām karmadhārayaḥ. tatra jñānam viśeṣhāvabodharūpam darṣanam sāmānyāvabodharūpam. S.

2) The year of the Jainas is divided into the old triple seasons, *grīṣma*, *varṣa* and *hemanta*, each of which contains four lunar months. The year commenced on Caitra su. di. 1, as is proved by § 208.

mahāvijaye 'tyādi mahān vijayo yatra tathāvidham ca tat pushpottaram ca pushpottarasamjñakam ca tad eva pravareshu creshṭheshu puṇḍarikam vimānānām madhye uttamatvāt. S. (see Colebrooke Misc. Essays II 199). āyur devāyushkam, bhavo deva-gatiḥ, sthitir āhāro vaikriyaçarīre 'vasthānam, tesham kṣhayeṇa. S.

3) *cayamāṇe na jānai*. the Ācārāṅgasūtra adds: *suhume nam se kāle pannatte*. Only Tīrthaṅkaras and Gods know about their 'fall'. There is apparently a contradiction in the words *tinnāna* and *na jānai* which the commentators have not remarked.

suttajāgara tti suptajāgarā nā 'tisuptā nā 'tijāgratī, ata evā "ha *uhīramāṇi* 2 vāram vāram iṣhan nidrām gacchantī. S.

The sandhi rules are frequently neglected in the commentaries. I have not changed their orthography except as regards the anusvāra which stands for all nasals before consonants and for *m* at the end of a sentence, and the doubling of consonants before *r*.

4) This gāthā is taken from the Āvaçyakasūtra (II 276). The metre is Capalā or that modification of Āryā the first and the third *pādas* of which consist of three feet and the first syllable of the fourth foot.

vimānabhavaṇa. yo devalokād avatarati, tanmâtâ vimānam paçyati; yas tu narakād udvṛityo 'tpadyate, tanmâtâ bhavanam; iti caturdaçai 'vai 'te svapnâ vimānabhavanayor ekataradarçanād iti. S.

5) *cūttamānamdiyā*. makāraḥ prākṛitatvât *ānamdiyā namdiya tti* pāthe tu â ishan sukhasaumyatādibhāvaiḥ, nanditâ samṛiddhim upagatâ, tataç ca nanditâ samṛiddhataratām upagatâ. S.

çirasyāvartta āvarttanam prādakshinyena paribhramāṇam yasya sa çirasyāvarttas tam. çirasâ 'prāptam ity anye. S. — The former explanation is not a probable one, because the Prākṛit equivalent of *çirasyāvartta* would most likely be *sirassāvatta*, a form never met with. It is true that *saumanasyita* may become either *somaṇa-ssiya* or *somaṇasiya*; but there is no form of *sirasāvatta* with two *s*. The second explanation *sirasâ vatta* = *çirasâ 'prāpta* is also very doubtful, because the change of *प्र* in *व* is anomalous. There is only one instance of this phonetic change, viz. *vahutta* = *prabhūta* Hem. I. 233. Dr. Ed. Müller proposes another one by explaining *vaçimsaya* as an equivalent of *pratiçroya* (Beiträge zur Grammatik des Jainaprākṛit p. 15). The Jainas explain it by *avatamsaka*. That they are right, is proved not only by the existence of the form *vaçimsaga*, but also by its original meaning which it seems to have in § 51, whence originated the secondary meaning 'splendid mansion'. I think *vatta* is the equivalent of *vyāpta*.

piva is according to Vararuci X 4 a Paiçâci word, but according to Hemacandra II 182, it is also found in Māhārāshṭrī. It is an enclitic, and, as in the enclitics *pi* (= *api*) and *ca*, its initial letter depends on the nature of the final letter of the preceding word. When an anusvāra precedes, the enclitics in question are to be written *piva*, *pi*, *ca*; witness: *kayambuyam piva*, *pattam piva* 118, *tam pi*, *tam ca* (*chac-ca*) etc. But after a vowel they take the forms *viva*, *vi*, *ya* (or *a* in those Mss. which exhibit the *yaçruti* only after *a*, *â*); witness: *Jīno viva* 138, *rukkhæ viva* 61 v.l.; *se vi*; *se ya* (or *se a*) etc. The reason of this phonetic rule is obvious. For the enclitics were considered as making part of, and not as being separate from, the word to which they are appended. The enclitics *ca* and *vâ* sometimes cause the elision of a preceding anusvāra, e. g. *devehi ya devîhi ya*; *niggamthāna vâ niggamthāna vâ*. — It need hardly be remarked that *piva* is composed of the two particles *pi* = *api* and *va* = *iva*.

6) *devānuppiya tti*, devānām priya, athavâ devān apy anurūpam priṇātī 'ti devānupriyas tasya sambodhanam. S.

8) ihām tadarthaparyālocanalakṣhaṇām . . . buddhiḥ sāmprata-darçinī, vijñānam pūrvāparārthavibhāvakam atītānāgatavishayam. S. I believe *ihā* not to be a *tatsama* but the derivate from *ikṣhā*.

9) lakṣhaṇāni svastikacakrādīni vyañjanāni maṣhatilakādīni. S. . . . *māna* means volume; *unmāna*, weight; *pramāna*, length. The normal measures of the human body are given in the following gāthā, quoted in the Saṁdehavishvaśhadhi:

*jala-donaṁ addha-bhāraṁ
sa-muhāi samāsiso u jo navao |
mān'-ummāna-pamānaṁ
tīvhiṁ khalu lakṣhaṇaṁ neyaṁ ||*

"A *droṇa* of water, a half *bhāra*, and who has the length of nine times the length of his own head; that is to be known as the threefold definition of *māna*, *unmāna*, and *pramāna*".

The volume is found in the following way: jalasyā 'tibhṛte kuṇḍe pramātavyapurushe niveṣite yaj jalam nihsarati tad yadi droṇamānaṁ syāt tadā sa puruṣo mānaprāpta ucyate. S. The human head measures, according to S., 12 *aṅgulas*, the whole body 108, but that of a Tirthaṅkara, 120 *aṅgulas*, for his *uṣṇīṣa* takes up 12 *aṅgulas* more.

vinñāyaparīṇayamīta tti vijñātaṁ vijñānam parīṇatamātraṁ yasya sa tathā, kvacit *vinñaya-parīṇaya-mīta tti* pāṭhas, tatra vijñā eva vijñākāḥ sa cā 'sau parīṇatamātraḥ ca buddhyādiparīṇāmavān eva vijñākaparīṇatamātraḥ; iha mātraḥ abdo buddhyādiparīṇāmasyā 'bhīnavatvakhyāpanaparaḥ. — Regarding the old enumeration of the sciences compare Weber, Fragment der Bhagavatī II 246.

One would expect *athavāṇaveyānaṁ itihāsapamcamānaṁ*. In Prakṛit the case-affixes are occasionally dropped, f. i. in § 4, *ujjalanaga* in § 14, before *saddhim* § 61 etc.

samkhyāne samkalitavyavakalitādiganitaskandhe suparinishṭhita iti yogāḥ, kvacit *samkhyāne* ity anantaram *sikkhāne* iti dṛṣyate, tatra cikshām aṇati pratipādayati cikshānam, ācāropadeṣaṣāstram *nirutte tti* padabhañjane na cābdanirukti pratipādayati; *joisām ayane tti*: aya-vaya-damḍaka-dhātuḥ (!) sarve gatyarthā jñānārthā iti, jyotiṣhām grahādīnām ayane jñāne jyotiḥcāstre ity arthāḥ. S.

shashtītantraṁ kapilīyaṣāstram. the 60 *padārthas* are enumerated in S. where the following verses of the *Rājavārtika*, a Digambara Āgama, are quoted:

prādhānāstītvam ekatvam arthavattvam athā 'nyatā |
pārārthyam ca tathā 'nyaikyam viyogo yoga eva ca ||
ṣeshavṛttir akartṛitvam cūlikārthā dāṣa smṛitāḥ |
viparyayaḥ pañcavidhas tatho 'ktā nava tusṭayaḥ ||
karaṇānām asāmarthyam asṭāvīṃṣatidhā matam |
iti shashtīḥ padārthānām asṭabhiḥ saha siddhibhiḥ ||

13) bhogārthā bhogā bhogabhogāstān prakṛitatvān napuṃsakatvam.

14) compare Āvaçyaka II 332: *ālaya-māla-mauḍo bhāsura-bumḍi-palamba-vaṇa-mālā* | samānayaḥ indratulyayā ṛiddhyā carantī ti

sāmānikā indrasamānāyushkādhāvāḥ. S. about the lokapālas see Weber l. c. 223—226. agramahishyaḥ . . . tathā cā "rsham : Paumā, Sivā, Saī, Amjū Amalā Accharā, Navamiyā, Rohiṇī. tisraḥ parishadō bāhyamadyābhyantarā, jaghanyamadyamotkrishṭaviṣeṣha-parivārabhūtāḥ, sapṭā 'nikāni hasty-aṣva-ratha-padāti-vṛishabhanartaka-gāthaka-jana-rūpāni sainyaṇi. S. āhaya tti ākhyānakapratibaddham ahatam vā 'vyavacchinnaṃ yan nātyam nātakaṃ tatra yad gitaṃ ca geyam yāni ca vāditāni tantritatalatratuṭitāni tatra tantri viṇā, talatālāḥ ca hastāṣphotaravāḥ, talā vā hastāḥ, tālāḥ kamsikāḥ; *tudīya tti* ṣeṣhatūryāṇi yaḥ ca ghanamṛidaṅgo meghadhvanimardalo yac ca paṭupaṭahavāditam iti karmadhārayagarbho dvandvas tataḥ ca teshāṃ yo ravas tena. kvacit punar *mahazyā 'haya - naṭṭa - gīya - vāṇya - āhaya - samkcha - samkhiya - kharamukhiyā - poya - piripiriya - paṇava - padāha - bhambhā - horambhā - bheri - jhallari - dumduki - tata - vitata - ghaṇa - jhusira - tamtī - talatāla - tudīya - ghaṇa - muṅga - paḍu - ppavāṇya - ravenam* ti dṛiṣyate tatra ahatāny avyāhatāni nātyagītavāditāni tathā āhatebhyo mukhahastadaṇḍādibhir ākuṭyamānebhyāḥ ṣaṅkhādibhyo yo ravas tena mahatā vipulena, tatra ṣaṅkhāḥ pratitāḥ, ṣaṅkhikā hrasvaṣaṅkhāḥ, kharamukhikā kāhalā, poyā mahatī kāhalā, piripiriyaḥ kolikaputākāvanaddhamukho vādyaviṣeṣhaḥ, paṇavo bhaṇḍapaṭaḥo laghupaṭaḥo vā tadanyas tu paṭaha iti, *bhambhā tti* dhakkā, *horambhā tti* rūdhigamyā, bherī mahādhakkā, jhallarī valayākāro vādyaviṣeṣhaḥ, dundubhir devavādyaviṣeṣhaḥ; atho 'ktānuktasamgrahadvāreṇā "ha: tate 'tyādi tatāni viṇādikāni tajjanitaṣabdā api tatāḥ, evam anyad api pada-trayaṃ navaram, ayaṃ viṣeṣhaḥ tatādīnām :

tataṃ viṇādikam jñeyam, vitatam paṭahādikam |

ghanam tu kāmasyatālādi vaṃṣādi ṣushiram matam ||

tathā tantri 'tyādi prāgvat; paṭunā dakṣhapurushoṇa pravādyata iti paṭupravāditāḥ, sa cā 'sau ghanamṛidaṅgaḥ ca prākṛitatvād viṣeṣhaṇasya paranipātas tata eteshāṃ ravas tene 'ti vyākhyeyam. S.

§§ 15—16 are almost verbally repeated from the beginning of the Rājapraṇīyasūtra; the only difference is that there they refer to Sūryābhadeva.

15) *imaṃ ca naṃ ti* kevalaḥ paripūrṇaḥ sa cā 'sau kalpaḥ ca kāryakaraṇasamartha iti kevalakalpaḥ, kevala eva vā kevalakalpaḥ samagraḥ, āhavaḥ paripūrṇatāsādharmyāt kevalakalpaḥ kevalajñāna-sadṛiṣas tam. S.

ohi avadhi is one of the five divisions of *samyagjñānu*; compare The Paṇḍit IX 286 (Sarvadarṣ. Sam.) . . . *egasādiyam ti* ekakhaṇḍaṣṭakamayam uttarāsaṅgaṃ vaikaṣhikam. S.

16) *arahamtānam*. sarvatra prākṛite caturthyāḥ shashthī. tato devādibhyo 'tiṣayapūjāvandanādy-arhatvād arhadbhyo namaḥ, bahuvacanam advaitocchedād arhadbahutvākhyāpanārthaṃ namaskartuḥ phalātiṣayajñāpanārthaṃ ca. tathā karmā-ri-hananāt *arihamtānam*. karmabījābhāve bhava 'prarohād *aruhamtānam*. iti pāṭhatrayam. S.

dharmavaracāturantacakravartibhyāḥ. trayāḥ samudrāḥ caturtho

himavân ete catvârah prithivyâ antâh, teshu bhavâh svâmitaye 'ti câturantâh, te ca cakravartinah, dharmeshu varah çreshtho dharmavarah, tatra vishaye câturantacakravartina iva dharmavaracâturanta-cakravartinah S. Compare Hem. Prâk. Gram. I 44.

vyâvrittachadmaḥyaḥ. ghâtikarmâṇi saṃsâro vâ chadma tad vyâvrittam kṣiṇam yebhyas te. S.

sampâvinkâmassa tti yady api bhagavataḥ siddhigatau kâmo nâ 'sti mokshe bhava ca sarvaṇiḥspriho munisattama iti vacanât, tadâ'pi tadanurûpaceshânât samprâptukâma iva samprâptukâmas tatrâ 'samprâpta ity arthas tasya . . . S.

17) Compare Fausböll, Jâtaka vol. I, part. 1, p. 49: Buddhâ nâma vessakule vâ suddakule vâ na nibbattanti, lokasammate pana khattiyakule vâ brâhmaṇakule vâ ti dvîsu yeva kulesu nibbattanti.

A shorter account of the exchange of the embryos is given in the Âcârâṅgasûtra.

18) *ugrâ Âdidevenâ* "rakshakatve ye niyuktâs teshâm kuleshu, tadvaṃçajeshu; bhogâ ye tenai 'va gurutvena vyavahritâs tadvaṃçajeshu etc. S. . . . jâtir mâtrikah pakshaḥ, kulam pitrisamuttham. S.

19) *jonêjammaṇa tti* yonyâ janmârtham nishkramaṇena. S.

21) *jeyam eyam ti* jitam âcaritam kalpa ity ekârthâh. S. *gabbhe* ti garbhaḥ putrikâlakṣaṇah. S.

Harer Indrasya naigameshî âdeçapratichaka iti vyutpattyâ 'nvarthanâmânâ. S.

§§ 26 and 27) A similar passage is found in the Râjapraçñiysûtra not far from that alluded to above. There, Sûryâbhadeva sends Abhiyogikadeva to Mahâvira in Âmalakalpaka.

27) *veuvviyasamugghâeṇam ti* uttaravaikriyakaraṇâya prayatnaviçeshena, *samohaṇai tti* samuddhanti pradeçân vikshipati, *samohaṇai tti* pâthe samuddhanyate samudghâtavân; tatsavarûpam âha: *samkhijjâm ti* danḍa iva danḍa ûrdhvâdhaâyataḥ çarirabâhulyo jivapradeçakarmapudgalasamûhas tam . . . iha ca yady api ratnâdipudgalâ audârikâ vaikriyasamudghâte ca vaikriyâ eva grâhyâ bhavanti, tathâ 'pi 'ha teshâm ratnâdipudgalânâm iva sâratâprati-pâdanâya ratnânâm ityâdy uktam tac ca ratnânâm ive 'tyâdi vyâkhyeyam. anye tv âhur: audârikâ api te grihitâḥ santo vaikriyatayâ pariṇamantî 'ti tena ca danḍena ratnâdinâm yathâ-bâdarân asârân danḍanisargagrihitân pudgalân pariçâtya yathâsûkshmân sârân paryâdatte danḍanisargagrihitân sâmastyenâ "datte ity arthaḥ. S.

28) The forms: *docca* (or *ducca*) and *tacca* are derived from the presamskritic **dvitya* **tritya*, compare Zend *bitya*, *thritya*, Lit. *trecza*. By insertion of an *i* before the *y*, the forms *dvityiya* and *trityiya*, were produced which occur in the dialect of the Gâthâs; compare old Persian: *duvityiya*, *trityiya*, and old Slavonian *tretij*. The equivalents of *dvityiya*, *trityiya* in Pâli are *dutiyâ* *tatiya*; in Jaina Prâkrit: *vittiya* (*ti* for the same reason as *kk* in *sukkala* = *çukla*); *vityiya*, *tatiya*; *bitya*, *taiya*, (compare *caitya* = *cetiya*, *ceiya*) *bitya*. By

lengthening the inserted *i*, the Sanskrit words *dvītiya*, *trītiya* were produced, just as the affix *īya* frequently stands in Sanskrit words for the original affix *ya*.

30) Kāsavagotta is generally written, and not Kāsavasagotta, as might be expected.

32) vicitrām ācāryakṛit, ullocasya vitānasya, citritam vividhacitrayuktam, talam adhobhāgo yasmims tat tathā. *vicitta-ulloya-cilliya-tale tti* pāṭhe tu vicitro vividhacitrayukta ulloka uparibhāgo yatra, *cilliyaṃ* dipyamānam talam adhobhāgo yatra ... tathā bahu atyartham samo nimnonnataḥ pañcavarṇakutīmākalitaḥ, suvibhaktaḥ kṛitasvastikaḥ tathā susṭu gandhavarāṇām pradhānavāsānām gandho yasminn asti tat sugandhavaragandhikaṃ tatra, kvacit *sugandha-vara-gaṇḍha-gaṇḍhie tti* pāṭhas gandhavarttir gandhadravayaguṭikā *sālingaṇe* 'tyādi: sahā 'līṅganavarttyā cāritrapramāṇagaṇḍopadhānena yat tat sālingavarttikaṃ tasmin, ubhayata ubhau cīrontapādāntāv ācṛitya, *vivvoyaṇe tti* upadhāne gaṇḍuke yatra tat tathā kvacit *pañṇattaga-vivvoyaṇi tti* dīṇyate tatra ca suparikarmitagāṇḍopadhāne ity arthaḥ (*uddāla*) avadālo 'vadalanam pādanyāse 'dhogamanam ity arthaḥ. S. *maghamaghamta* comp. pañjābī: *maghnā* to burn, hindī: *maghan* redolent. Similarly forms of intensive verbs are *jalajalīmta guma-gumāyāmta*, *misimisīmta*, *tadatatadāmta*, *kidīkidīyabhāte*. *rūya* = *rūta* cotton mah. and guz.: *rū*, hind.: *rūṣ*, panj.: *rūm*.

S. reads *tulla* (= *tulya*); *tūla* iti pāṭhe tu *tūlam* arkatūlam eteshām iva sparṇo yasya. S.

33) atha prathamam ibhadarṇanam sāmānyavṛttim ācṛityo 'ktam; anyathā prathamajinajanani vṛishabham eva, cṛiVīramātā prathamam sipham adrākshid iti vṛiddhāḥ. S. This dogma, which has caused the different description of the dreams in Ms. A, is not universally acknowledged. For the Āvaçyaka Sūtra takes no heed of it, but gives the same gāthā, 'gaya vasaha etc.' as enumeration of the dreams of Devānandā and Triṣalā, just like the Kalpasūtra.

33) *cauddamtaṃ* caturdantamusalam; kvacit *taoyacauddamtaṃ* iti pāṭhas, tatra tataç ca iti yojyamāne *tae nam* iti paunaruktyam syāt tasmāt tataujaso mahābalāç *ūsiyaṃ ti* ucchritam, nirvibhaktikapāṭhe tu *galiye* 'tyādi viçeṣaṇena saha karmadhārayaḥ. S.

34) preraṇam iva preraṇam tene 'va visarpad ullasat kila kakudaṇṇ svabhāvād evo 'llasad asti tatro 'tprekshyate, ne'dam svayam evo 'llasaty api tu sahajaçobhāsambhāreṇe 'va preryate ullasayati. S.

35) mushāgataṃ yat pravarakanakaṃ tad api tāpitam ata evā "vartamānaṃ tadvad vṛitte vimalataḍitsadṛiçe nayane yasya sa tathā. ārshatvād viçeṣaṇaviçeṣhyayoḥ pūrvaparaniṣṭānīyamaḥ. S. In Prākṛit, the members of compounds are frequently not connected in the same order in which they ought to stand according to Sanskrit grammar.

, ucchritam udagram sunirmitam kuṇḍalikṛitaṃ sujātaṃ sam-

pūṇṇam āsphoṭitam ācchoṭitam lāṅgūlam pucchacchaṭṭā yena sa tathā. S. *Kalpadhuma*: kuṇḍalākāraḥ kṛtam asti, pucchāgrām dvayoḥ kaṇṇayor antarāle ānitam asti. Stevenson ties a knot in the tail of the lion, and depicts it carefully in a footnote.

uvayamānam is rendered by the commentators: *avapatala avatarat*. I think it stands for **uvavayamāna* = Skrit. *upapatal*. Of two successive syllables which are identical or nearly so, one is frequently dropped; comp. Ed. Müller, Beitrage, p. 24.

36) uccam āgatam prāptam, athavā ucca unnato 'gaḥ parvato himavāms tatra jātam uccāgajam yat sthānam kamalam tatra laṣṭam yathā bhavaty evaṃ samsthitam. S. Çrī is described from the toes upwards, as is the rule for the descriptions of gods; Mallinātha on Kumārasambhava I, 33: devatānām pādāṅguṣṭha-prabhṛti varṇyate, manushhānām keçād ārabhye 'ti dharmikāḥ.

(*ujjaya*) riḃvī saralā, samā 'vishamā, samhitā niranantarā, tanukā suksmā, ādeyā subhagā, laṭabhā suviçalā. S.

kvacit *ātiyapattiya* iti dṛiçyate tatra trikam prishṭhavamçasyā 'dhas tatsamīpopalakshito 'grabhāgo 'pi trikam tat, ā trikāt trikam yāvāt prāptir avakāço yasya tad ātrikapṛāptikam. S.

The occurrence of the word *dīṇāra* betrays the late composition of the description of the dreams; comp. note to 46 and Introduction p. 23. — yathā kila rājā kauṭumbikāḥ çobhate, evaṃ ānanam api çobhāsamudayene 'ti. S.

gumagumāyamāna. Mallinātha on Kirātārjuniya VI, 4 exhibits a word ghumaghumāyamāna which means sounding. comp. hindī: *ghumaghumānā* to revolve, to prevaricate; panjābī: *ghummnā* to turn round, roll. But see Hem. IV 117 and 161.

38) ghanagambhīrasya vanakuñjāder vitimirakaram pramāṇapakshayor varshādipramāṇanibandhanayoḥ çuklakriṣṇapakshayor antar madhye rājantī lekhā yasya sa tathā tam, athavā cāndramasāpekshayā pramāṇapakshayor ante paurṇamāsyāṃ, rāgadā harshadāyinyo lekhāḥ kalā yasya sa tam. S.

39) añkanam jyotishasya: jyotisham samūho jyotisham jyotiçcakram tasya añkanam meshādirāçisaṃkramaṇādinaḥ lakshakam jñāpakam. S.

rātrau, makārasyaḥ lākṣaṇikatvāt, uddhāvataḥ ucchṛiṅkhalān duḥpracārān *suddhamta* iti pāṭhe tu çuddhānto 'ntaḥpuram tatra duḥkhena yo 'sau pracāras tatpramardanam, yathā hi rājñām antaḥpure pracāro dushkaras tathā rātrāv api tamoviluptacakshushām pathikānām, sūryodaye tu sukarah pracārah pathishv iti. S.

40) *sukkhila*. Two consonants, which resist assimilation, are usually separated in Prākṛit by an inserted vowel, which in old verses is often not reckoned as a syllable; comp. Zeitschrift für vergl. Sprachf. XXIII p. 594 sqq.

Sometimes the process of assimilation of two consonants had just begun when it was stopped by the insertion of a vowel.

Thus we have *ambila* = *ambla* = *amla*; *sumina* = **sumna* (comp. *somnus*) = **supna* (comp. *ῥπνος*) = *svapna*. Sometimes, the second consonant was doubled by the influence of the first, and *vice versa*: 1) *puruvva* (Mṛicchakatikā 39, 23) = **purova* = *pūrva*; *murukka* (Hem. II, 112.) = **murukka* = *mārka*. 2) *sukkila* = **sukkila* = *çuklu*, (in *sukkilla* both consonants are doubled); *abhikkhaṇam* = **abhikkhaṇam* = **abhikkhaṇam* = *abhikkhaṇam* (an offshoot of the supposed form *abhikkhaṇam* is the Pāli *abhikkhaṇam*, which would be in Prākṛit **abhikhaṇam* comp. *sukuma* = Pāli *sukuma* = Samskrit *sūkshma*). Sometimes the two consonants are assimilated, nevertheless the second is not totally absorbed in the assimilated group, but appears after an inserted vowel: *duttiya* = **dvitya* (*ti* = *ty* comp. *patteya* = *pratyeka*, *pattiya* = *pratyayita*); *ajjiyā* = **ajyā* (comp. *jyotsnā* = **dyotsnā*, *dosinā* in Prākṛit and Pāli) = *āryā*. (The commentators derive *ajjiyā* from *āryikā*, but that word is of rare occurrence in Samskrit.) *avaggihiya* = **avaggihiya* = *avaggihiya*; *sassirīya* = *sacirīka*.

42) *taruṇaṣṭabdasye* 'ha sambandhāt taruṇaravikiraṇair bodhitāni athavā *punaṇ-avi tti* punar api kiraṇaḥ sūryas tena taruṇeṇā 'bhinavena bodhitāni. ... S.

pahakara and *niheḷaṇa* are pronounced to be *deçya* in S.

pamuīyamtabhamara pramuditam antaṣcittam yeshām te pramuditāntaras te ca bhramaragaṇaḥ ca. S. I believe that *pamuīyamta* is the present participle of *pra-mud*; the *d* of *mud* seems to have been changed in *i*, comp. *sammui*.

sararuḥābhīrāmam ti sarassu sarovareshu arham pūjyam ata evā 'bhirāmam sarorhābhīrāmam. uc cā 'rhatī 'ti (Hem. II 111) hakārāt pūrva ukāraḥ. S. This explanation is obviously wrong; for *sararuḥa* : *saroruḥa* :: *maṇahara* : *manohara*, comp. Hem. I 156.

43) kvacit punaḥ: *ukkaḍa-ummē-sahasam ti* pāṭhaḥ sa ca subodha eva; tataḥ param: *papaṇḍhāyamāṇāniyamtabhāsura-taḍābhīrāmam ti* pāṭhas, tatra ce 'ttham vyākhyā: prabandhena nairantaryeṇā 'yamāno gacchan, āyamāno vā pratyāgacchan prabandhāyamānaḥ; na vidyate *niyamta tti* paçyan drashtā yasya tat aniyatyam (!) kenā 'py adriçyamānam dūratvād ata eva bhāsuram bhayamkaram yat taṭam parapāram tenā 'bhirāmam. S.

44) vāsāṅgāni vāsānām Gandhamālīnigranthoktasurabhi-karaṇopāyabhūtataḍdravyāṇi ca teshām uttamena maghamaghāyamānena gandheno 'ddhutena itas tato prasritenā 'bhirāmam yat tat tathā. S.

46) jvālojvalanaka ārshatvād vibhaktilope tena *katthai* etc. S. *ete ca svapnavarnakā bahushv ādarçeshu na driçyanta eva; yeshv api santi, teshv api bahavo vācanābhedāḥ. ata eva bahubhiḥ paryuṣhaṇākalpopanibandhakārair svapnā na vyācacakshire, mayā tu yathāmnāyam yathābodham kimcid vyākhyātam. S.*

56) kauṭumbikapurushān ādeçakāriṇaḥ. S.

59) *pahara tti* ghañvṛiddher ve 'ti (Hem. I 68) prākṛitala-kṣhaṇena hrasvaḥ. S.

60) aṭṭanaçālā vyâyāmaçālā karaṇāni ca mallaçāstra-prasiddhāni taiḥ çrāntaḥ sāmānyena pariçrānto 'ṅapratyaṅgāpe-kṣhayā sarvataḥ. S.

prīṇaṇiyaiḥ rasarudhirādidhātusamatākāribhiḥ, dīpaṇiyair agni-jananiḥ, madantiyaiḥ manmathavardhaniyaiḥ, vṛiṇṇaṇiyair māmso-pacayakāribhiḥ, darpaṇiyair balakariḥ. S.

(vīravalayāni). subhaṭo hi yadi kvacid anyo 'sti vīravratadhāri tadā 'sau mām vijitya mocayatv etāni valayāni 'ti spardhayan yāni kaṭakāni paridadhāti tāni vīravalayāni 'ty ucyante . . . S.

61) *dharijjamāṇeṇaṃ* dhriyamāṇeṇa, vācanāntare Sūryābhavad alaṃkāravarnakāḥ sa cai 'vam: *egāvaliṃ pi nīm dhei* (!) ityādi Rājapraçṇiyasūtram. — I have not been able to verify in my copies the passage of the Rājapraçṇiyasūtra which Jinaprabhamuni proceeds to explain after the words just quoted. At the end of his comment on the passage in question, he says: *cāmarāu tti* yady api cāmaraçabdo napumsakalinge rūḍhas, tathā 'pi 'ha strilīngatayā nirdiṣṭas, tathai 'va gauḍamate rūḍhatvād iti. According to Bharata Malla's commentary on the Amarakoṣa, the forms *cāmarā* and *cāmarī* were also used. (Comp. Petersburg Dictionary. s. v. cāmara.) That commentary, in which the etymologies are given conformably with Vopadeva's system of grammar, is the favorite authority of the Bengal school; its author flourished in the middle of last century (see Colebrooke: Misc. Ess. II 51. Wilson: Works V 206). He is therefore much later than Jinaprabhamuni, who most probably used one of Bharata Malla's authorities. —

aneke ye gaṇanāyakāḥ prakṛitimahattarā, danḍanāyakās tantra-pālā, rājāno māṇḍalikāḥ, iṣvarā yuvarājāḥ, animādyaiçvāyayuktā ity anye, talavarāḥ paritūṣṭanarapatipradattapaṭṭabandhavibhūṣitā rājasthāniyāḥ, māṇḍalikāç (!) chinnaṃaḍambādhipāḥ, kauṭumbikāḥ katipayakuṭumbaprabhavo 'valagakāḥ (? avalagakāḥ Kir.) grāmama-hattarā vā, mantriṇaḥ sacivāḥ, mahāmantriṇo mahāmātyā ma-ntrimaṇḍalapradhānā hastisādhanādhyakṣā vā, gaṇakā jyotiṣhikā bhāṇḍāgārikā vā, dauvārikāḥ pratihārā rājadvārikā vā, amātyā rājyādhisṭhāyakāḥ, ceṭāḥ pādāmūlikā dāsā vā, pīṭhamardā āsthāne āsannasevakā vāsyā ity arthaḥ, veçyācāryā vā, nāgarā nagara-vāsiḥ prakṛitayo rājadeyavibhāgāḥ, nigamāḥ kārāṇikā vaṇijo vā, çreṣṭhīnaḥ çṛidevatādhyāsitasaubhāgapaṭṭabhūṣitottamāṅgāḥ, senā-patayo nṛipānirūpitāç caturāṅgasainyanāyakāḥ, sārthavāḥ sārtha-nāyakāḥ, dūtā anyeshāṃ gatvā rājādeçavedakāḥ, sandhipālā rājyasandhirakṣhakāḥ; eṣhāṃ dvandvas tatas tair iha tṛitīyabahu-vacanaloḍo drasṭavyāḥ. S.

63) kṛitaḥ siddhārthakapradhāno maṅgalāya maṅgalanimitam upaçāraḥ pūjā yeshu tāni tathā, prākṛitatvāt kṛitaçabdasya madhye nipātaḥ. S.

varapattane varavastrotṛatisthāne udgatā vyūtā ca tāṃ,

varapaṭṭanād vā pradhānaveshṭanakād udgatā nirgatā yā sâ tathâ tām. S.

64) *aṭṭhamge tti* ashtāṅgam ashtāvayavam divyo-'tpâtâ-"ntari-ksha-bhaumā"-ṅga-svara-lakshana-vyañjana-bhedād. S.

66) kṛitabalikarma yaiḥ svagrīhadevatānāṃ te tathâ prāyaścittāni duḥsvapnādivighātārtham tatra kautukāni masha-tilakādīni, maṅgalāni tū siddhārthakadadhyakshatadurvāṅkurādīni; anye tv āhuḥ: *pāyacchittā* pādēna pāde vā chuptāc cakshurdoshapari-hārārtham pādachuptāḥ, kṛitakautukamaṅgalāc ca te pādachuptāc ce 'ti vighrahaḥ. tathâ cūddhātmanāḥ snānena cūcikṛitadehāḥ, *vesāṃ tti* vastrāṇi 'ti yogaḥ, veshe sādḥūni veshyāni, athavā cūddhāni ca tāni praveçyāni ca rājasabhāpraveçocitāni.

89) *Vesamaṇakuṇḍadhāriṇo tti* Vaiçramaṇasya kuṇḍam āya-ttatāṃ dhārayanti ye te tathâ. tiryaglokavāsino jṛimbhakā devās tiryagjṛimbhakāḥ prahīṇā alpibhūtāḥ sektārāḥ secakāḥ dhanakṣheptāro yeshāṃ tāni prahīṇasektrikāṇi prahīṇasetukāni vā setur mārgaḥ. S.

gāmāgara down to *siṅghādaesu* kvacic ca drīçyate. This reading seems, therefore, to have not been adopted by the Cūrṇi-kāra. tatra karādigamyā grāmāḥ, ākarā lohādyutpattibhūmayāḥ nai'teshu karo 'stī'ti nakarāni, khetāni dhūliprākāropetāni, karvatāni kunagarāṇi, maḍambāni sarvato 'rdhayaḥjanāt parato 'vasthitagrāmāṇi, droṇamukhāni 'yatra jalasthalapathāv ubhāv api staḥ, pattanāni yeshu jalasthalapathayor anyatareṇa paryāhārapraveçāḥ, āçramās tirthasthānāni munisthānāni vā, samvāhāḥ samabhūmau kṛishim kṛitvā yeshu durgabhūmishu dhānyāni kṛishivalāḥ samvahanti rakshārtham, sanniveçāḥ sārthaçakataḍes tato dvandvas teshu. kvacit *sannivesaghoesu* iti pāṭhas, tatra ghoshā gokulāni teshu. S.

The commentator states that *griha* must be understood with (or after) each of the words *saṃti*. etc. sandhigriham bhittyor antarāle pracchannasthānam. S.

90—91) *saṃta* sad vidyamānaṃ na punar indrajālādāv ivā 'vāstavam yat sāravāpateyam pradhānadravyam. S.

95) uktaṃ ca Vāgbhaṭe:

vātilaiç ca bhaved garbhaḥ kubjāndhajaḍavāmanāḥ |
pittalaiḥ khalatiḥ piṅgaç citri pāṇḍuḥ kaphātmabhiḥ ||

96) The passage in brackets is wanting in Ms. A; and S declares: bahutra *uccaṭṭhāne* 'tyādi na drīçyate. It is decidedly spurious, because it contains the word *ucca*, a technical term of the graeco-indian astrology, which science was not developed in India before the fourth century A.D.

After having sent the Introduction to press, I find the following passage in the Kalpalatā: Skandapurāṇe punar viçeshaç câ 'yam: gatakaliyugasam. 2691 varshe caitra su di trayodaçyām maṅgalavāre uttaraphalgunīnakshatre ghaṭi 60 rātrigataghaṭi 15 pala 21 samaye makaralagne candrahorāyāṃ çriVirajanme 'ti. As Mahāvira lived 72 years, his death would fall in 2763 KY or 339 A.D.

It will be agreed that the statement of the Skandapurāṇa has no weight at all, because its name is used to make modern compositions, such as the Māhātmyas, pass for ancient works. I cannot decide whether this chronological notice of the "Skandapurāṇa", which obviously has an astrological purport, is based on an older tradition or not; I can only assert that I have found it nowhere except in the Kalpalatā. It may be noticed that the birth of Mahāvīra, according to the passage just quoted, falls in 411 B.C. or just 100 years before the beginning of the Seleucid Era.

97) utpiñjalo bhriṣam ākulah sa ivā "caratī 'ty ācārakvipi ṣṭari ca: ṣṭrānasa (Hem. III 181) iti prākṛitalakṣhaṇena māṇādeṣe *uppiñjalamāni tti* siddham tadbhūtābhūtaṣabdasyo 'pamārthatvād utpiñjalantī 'va S.

98) The passage in brackets is found only in CE and the Samdehavishvaushadhi and Kiraṇāvalī. The former commentary gives the following explanation: tac ca bahushv ādarṣeshu na dṛiṣṭam. tasyā api vācanāyā upari kaṣcid vyācasṭhe iti tatrā 'pi kiṃcid vivriyate. *piyaṭṭhayāe* prityartham; *piyam niveemo* priyam ishtam vastu putrajanmalakṣhaṇam nivedayāmaḥ; *piyam te bhavau* etac ca priyamivedanam priyam bhavatv iti (these are the words of the dāsīs who announce the birth of Mahāvīra to the king) tasyā dānam *maudavaṃjam* ti mukuṭasya rājaciṇnatvāt strīṇām cā 'nucitatvāt tasye 'ti tadvarjanam; *jahā māliyam* yathā dhāritam, *mala-malla* dhāraṇe iti yathā parihitam ity arthaḥ *umoyam* avamucyate paridhiyate yaḥ so 'vamocakaḥ ābharaṇam tam *matthae dhoya* (!) āṅgapratīcārīkāṇām mastakāni kṣhālayati dāsatvāpanayanārtham, svāminā dhautamastakasya hi dāsatvam apagacchatī 'ti lokavyavahārah. S. A similar passage is found in the Tīkā of the Uttarādhyayana 18.51, where king Bala, on receiving the news that a son is born to him, *tesm padicāriyānam maudavaṃjam sarīrālamkāraṇam daluyai, matthae dhovati, viṇuṇam pīdānam dalayati*.

100) mañcā mālakāḥ prekṣaṇakadrashṭṛjanopaveṇānimittam atimañcās teshām api upari ye *lāriyam* chagāṇādinā bhūmau lepanam; *ulloiyam* saṭikādinā kuṭyādishu dhavalanam tābhyām mahitam pūjitam, tair eva vā mahitam pūjanam yatra tat tathā; anye tu: liptam ullocitam ullocayuktam mahitam ce 'ti vyācakṣhate. S.

Dardara is sandal brought from Dardara. — It is the custom in India, up to this day, to decorate walls with impressions of a painted hand with the fingers stretched out.

uvaciya-vamdana-ghaḍa-sukaya-toraṇa-padiduvāra-desa-bhāgam ti pāṭhaḥ. tatro 'pacitā niveṣitā vandanaghaṭaṣ ca māṅgalyakalaṣaḥ sushṭu kṛitatorāṇāni ca dvāradeṣabhāgān prati yasmimś tat tathā. S.

jallā varatrākhelakāḥ, rājñāḥ stotrapāṭhakā ity anye, . . . vīḍa-mbakā vidūṣhakā vailambakā vā ye samukhavikāram utplutyā 'tplutya nṛityanti . . . lāsakā ye rāsakān dadati jayaṣabdaprayoktāro vā bhaṇḍā ity arthaḥ . . . laṅkhā vaṃṣāgrakhelakā, māṅkhāṣ citra-

phalakahastā, bhikshākā gaurīputrakā iti prasiddhāḥ, *tūṇaillā* bhastrakavittās tuṇābhidhānavādyaviṣeshavanto vā. S.

102) utkriṣṭaṃ karṣaṇaṃ kriṣṭaṃ unmuktaṃ kriṣṭaṃ yasyāṃ so 'tkriṣṭā tām, labhye 'pi ākarṣaṇanishedhāt, adeyaṃ vikrayanishedhanena na kenā 'pi kasyā 'pi deyaṃ, ameyaṃ kraya-vikrayanishedhād evā 'vidyamāno bhaṭānāṃ rājājñādāyināṃ bhaṭṭa-putrādipurushāṇāṃ praveṣaḥ kuṭumbigriheshu yasyāṃ sā tathā tām. tathā daṇḍena nirvṛttaṃ daṇḍimam, kudaṇḍena nirvṛttaṃ kuda-ṇḍimam rājadeyadravyaṃ tan nāsti yasyāṃ sā tathā tām; *adam-ḍimakudaṇḍimam* tatra daṇḍo 'parādhānusāreṇa rājagrāhyaṃ dravyaṃ kudaṇḍas tu kāraṇikānāṃ prajñāparādhān mahaty apy aparādhino 'parādhe 'pam rājagrāhyaṃ dravyaṃ; kvacit *adamḍa-kudaṇḍimam* iti pāṭhas, tatra daṇḍalabhyaṃ dravyaṃ daṇḍaḥ ṣeṣam uktavat. adharimām avidyamānaṃ dharimam ṛṇadravyaṃ yasyāṃ sā tathā tām; kvacit *aharimam* iti dṛiṣṭaṃ, tatra aharimām kasyā 'pi vastunaḥ kenā 'py aharaṇāt; kvacit *adhāraṇijam* ity api dṛiṣṭe, tatra avidyamāno dhāraṇiyo 'dhamarṇo yasyāṃ sā tathā sthitau kulamāryādāyām patitā "ntarbhūtā yā putra-janmotsavasambandhinī vardhāpanādikā prakriyā. S.

104) mātāpitarau prathame divase sthitipatitaṃ kulakramāntar-bhūtam putrajanmocitam anusthānaṃ kārayataḥ sma *jāgariyaṃ ti* shashṭhijāgarāṇaṃ, kvacit *dhammajāgariyaṃ* dṛiṣṭe, tatra dharmeṇa kuladharmeṇa lokadharmeṇa vā shashṭhyāṃ rātrau jāgarāṇaṃ dharmajāgarāṇaṃ dharmajāgarikā tām mitrāṇi suhriḍaḥ, jñātayaḥ sa-jātiyamātāpitribhrātrādayaḥ, nijakāḥ svakiyāḥ putrādayaḥ, svajanāḥ pitṛivyādayaḥ, sambandhinaḥ svaçurādayaḥ, parijano dāsīdāsādīḥ, *Nāyakhattiyā Usabhasāmisayanijagā*. S. The last words being Prakṛit are most probably taken from the Cūrṇi. The Kiraṇāvalī has: Jñātakshattiyā Rishabhasvāmisa-jātiyāḥ; but the Kalpalatā: *Nāikhattie iti Usabhasāmisayanijagā*.

105) jimitau bhuktavantau *bhuttuttarāgaya* *tti* bhuktottaram bhojanottarakālam āgatāv upaveṣanasthāne iti gamyate. S.

108) saṃmuditā rāga-dveṣābhāvaḥ, *saha* *tti* sahabhāvinī saṃmuditā sahasaṃmuditā, yac cūrṇiḥ: *sammūḥ rāgaddosarahiyayā* paṛishahopasargāṇāṃ kṣhutipipāsādīdivyādibhedā dvāvimṣati-śoḍaṣavidhānāṃ kṣhāntikṣhamāḥ kṣhāntiyā kṣhamate na tv asaṃ-arthatayā yaḥ sa kṣhāntikṣhamāḥ, pratimānāṃ bhadrādināṃ ekarā-trikyādināṃ vā tattadabhi-grahaviṣeṣhāṇāṃ vā. S.

110) dakṣhaḥ kalāsu dakṣhaḥ, pratijñātasiddhipāragāmitayā paṭvī pratijñā yasya sa tathā; pratirūpaḥ tattadguṇasaṃkrama-ṇadarpanatvāt viṣiṣṭarūpo vā; ālīnaḥ sarvagūṇair āçliṣṭaḥ, gupte-ndriyo vā; bhadrakaḥ saralaḥ, bhadrakaḥ iti vā bhadra-vad vṛisha-bhavad gacchati, bhadrado vā kalyāṇadāyitvāt tathā jñātaḥ prakhyātaḥ, Jñāto vā Jñātavaṃçyatvāt ata evā "ha *Nāyaputte* Jñāta-putraḥ Jñātaḥ Siddhārthanṛpas tasya putro Jñāta-putraḥ, na ca putramātreṇai 'va kācit siddhir ity āha Jñātakulacandraḥ; videha iti viṣiṣṭadehaḥ, vajrarṣhabhanārācasamphananasamacaturasam-

sthānopetatvāt; athavā: dihiṃk lepe, vigato deho lepo 'smād iti videho nirlepaḥ *videhadinne tti* Videhadinnā Triṣalā devī tasyā apatyam Vaidehadinnaḥ saṃskritāpekshayā Videhadattā Triṣalā tasyā ayam Vaidehadatta iti jñeyam, tasyā eva aurasaputratvakyāpanārtham viṣeṣaṇam āha *videhajacce* Videhā Bhīmo Bhīmasena iti nyāyād Videhadinnā Triṣalā tasyām jātā videhājā arcā ṇariraṃ yasyā 'sau Videhājāraḥ, athavā videho vigatadeho anaṅga ity arthaḥ sa yātyaḥ pīdayitavyo yasyā 'sau videhayātyaḥ; tathā *videhasūmāle* viṣeṣeṇa dihyate lipyate tattatparigrahārambhasambhritaiḥ pāpa-pāṅkair jīvo 'sminn iti videhe grihavāsaḥ tatrai 'va sukumāraḥ' ṇadādivishayasukhalālitaḥ eteshāṃ ṇadānāṃ kvā 'pi vivṛitir na dṛiṣṭā, ato vṛiddhāmnāyād anyathā 'pi bhāvanyāni. S.

There is some confusion in the grammatical construction of this paragraph, as well as of § 113; for *Mahāvīre . . devehiṃ . . abhi-tthunamāṇā . . vayasī* must be interpreted, as if the text had: *Mahāvīram . . devā . . abhi-tthunamāṇā vayasī* (Mahāvīram . . devāḥ . . abhiṣṭuvantaḥ . . avādishuḥ). It is generally known that in modern dialects of India a similar confusion of the active and passive construction has become the rule in the construction of the perfect. Compare the following examples taken from Etherington's Hindi grammar p. 94: *larkhene ghorā dekhā* 'the boy saw the horse'. *larkhene ghorī dekhī* 'the boy saw the mare'. *gurune celeko sikhāyā* 'the teacher taught the pupil' *kisāṇne bailomko bechā hai*, 'the peasant has sold the bullocks'. *rāṇīne apnī ek sahelīko bulāyā* 'the queen called one of her attendants'. Perhaps the earliest trace of this curious construction may be recognised in that of our passage.

111) E. Müller (Beiträge zur Grammatik des Jainaprākṛit p. 50) asserts that in the Kalpasūtra *bhaddante* is always written instead of *bhadanta*, and that, consequently, Childers must be wrong in maintaining the identity of *bhadante* and *bhante*. He concurs with Prof. E. Kuhn in deriving this word from *bhonto*, *bhavantas*, or *bhagavantas*. Dr. Müller's argument is wrong, because, wherever *bhaddante* occurs in the Kalpasūtra and in any other Jaina work I have consulted, it does not stand for *bhamte*, but for *bhaddam te*, and it is rendered *bhadrām te* by the commentators. They render *bhamte* by *bhadantas*, and I consider their explanation preferable to that of Prof. E. Kuhn, because **bhonto* could only be changed in **bhunto*. The change of the Samskr̥it diphthong *o* to *a* is nearly unheard of in Pāli and Prākṛit.

112) *neraiyā devatīthamkārā ya ohissa bāhirā homti, pāsamti sarvao khalu, sesā desena pāsamti*, iti vacanāt sarvotkṛiṣṭam ābhogikam ābhogaprayojanam apratipāty ākevalotpatter jñānadarṇanam, avadhijñānam avadhidarṇanam cā "sīt, tac ca paramāvadheḥ kiṃcin nyūnam. *ahohie* iti kvacit pāṭhas, tatra adhovadhir adhaḥpariccheda-bahulo 'bhyantarāvadhir ity arthaḥ; tathā ca cūṛṇiḥ: *ahohiya tti abbhīntarodhī*, ata evo 'ktaṃ *neraie* 'ty ādi. S.

vicchardya viçeshena tyaktvā, nishkramaṇamahimakaraṇato vicchardavad vā kṛtvā, vicchardo vistāraḥ. S. The form *viggovaittā* instead of *vigovaittā* (*vigopya* = *prakaṭikṛīya*), is proved to be correct by the majority of the manuscripts. The commentary S suggests another explanation of *vigopya*: gupi gopanakutsanayoh; tato vigopya kutsaniyam etad asthiratvād ity uktvā diyata iti. — dāyikā gotrikās tebhya dānam dhanavibhāgam paribhājya vibhāgaḥ dattvā. S.

113) pūrvadiggāminyām chāyāyām, *porisīe* pācātyapauru-shyām pramāṇaprāptāyām koṭiprāptāyām abhinivṛttāyām jātāyām. S. — C and H explain *pauruśhyām* by *pācātyapraharamānāyām*.

çaṅkhikāç candanagarbhaçaṅkhahastā maṅgalakāriṇaḥ *çaṅkha-vādakā* vā, cākrikāç cakrapraharanāḥ kumbhakāratailikādayo vā, *lāṅgalikā* galāvalambitasuvarṇādīmāyalāṅgalākāradhāriṇo bhaṭṭa-viçeshāḥ karshakā vā, *mukhamāṅgalikā* mukhe maṅgalaṃ yeshām te tathā cātukāriṇa ity arthaḥ, vardhamānāḥ skandhāropitapurushāḥ, *pāsamāna ti* pushyamānā māgadhā mānyā vā, ghaṇṭayā caranti 'ti ghaṇṭikāḥ *rāḍiyyā* iti rūdhāḥ, teshām gaṇās taiḥ; kvacit *khamḍiya-ganehim ti* pāṭhas, tatra khaṇḍikagaṇāç chātrasamudāyās taiḥ. S.

114) atra siddhiçabdena çramaṇadharmasya vaçikāraḥ, tasya madhyam lakṣaṇayā prakarshas tatra tvaṃ niranantarāyam tishṭhe 'ty arthaḥ. S.

uttamenam ti ut-tamasā tamo 'tītena tatā 'pi karmaçatru-mardane pradhānam sādhanam çuklena çuklākhyena apramattāḥ pramādarahitāḥ san. S. and Kiranāvali; but in the Subodhikā: dhyānena kene 'ty āha uttamenā çuklena.

116) *bahūim divasām* comp. Lassen Inst. p. 309. *paṃca-muṭṭhiyam ti* ekayā mushtyā kūrçasya locaṃ catasribhiḥ çirasāḥ. *devadāsam ti* indreṇa vāmaskandhe 'rpitam divyavastaviçesham. S.

vosatthakāde vyutsṛiṣṭakāyāḥ parikarmavarjanāt tyaktadehaḥ parishahādisahanāt. S.

118) īryāyām gamanāgamanāḍau samitaḥ samyak pravṛttaḥ ādāne grahaṇe upakaraṇasye 'ti gamyate bhāṇḍamātrāyā vastrādyupakaraṇarūpaparicchadasya bhāṇḍamātrasya co 'pakara-ṇasyai 'va, athavā bhāṇḍasya vastrāder mṛinmayabhājanasya vā, mātrasya ca pātraviçeshasya; nikshepaṇāyām vimocane yaḥ samitaḥ supratyuppekshitādikrameṇa samyak pravṛttaḥ. S.

119) vāsīcandanayoh pratitayor athavā vāsīcandane iva vāsī-candane apakārapopakarakau tayoh samāno nirdvesharāgatvāt etc. S. — vāsī sūtradhārasya kāsṭhāçchādanopakaraṇam. Subodhikā.

120) (*sovaciya*) upacayanam upacitam saho 'paciteno 'pacayena vartate sopacitam, satyasamyamatapahsucaritena sopacitam sphitam phalam muktilakṣaṇam yasya sa tathā sa cā 'sau nirvāṇamārgaḥ ca vyāvṛttasya jīrṇodyānasye 'ty arthaḥ; jīrṇavyantarāyatanaḥ vā vijayāvartam vā nāma caityam *katthakaramamsi* kshetra-dhānyotpattisthāne. *jhāṇamariyāe* iti çukladhyānam caturdhā: prithaktvavitarkam savicāram, ekatvavitarkam avicāram, sūkshma-

kriyam apratipāti, utsannakriyam anivarti; teshām ādyabheda-dvaye dhyāte 'gretanabhedadvayam apratipannasya kevalajñānam utpannam ity arthaḥ. S.

122) rajjukā lekhakās teshām sabhā paribhujyamānā karaṇa-çâlâ tatra jirṇaṇṇakāçâlâyām ity arthaḥ. prāk kila tasyā nagaryā Apāpe 'ti nāmā "sit, devais tu Pāpe 'ty uktam yena tatra bhagavān kâlagata iti. S.

124) samsārāt samudyātaḥ samyag udyāto na sugatādivat, te hi svadarṇanādinikārāt punarbhavē 'vataranti. S. The commentator's statement seems to apply to the Tibetan Buddhism; for the *chutuktus* and the Lāmas of the Northern church punarbhavē 'vataranti, but not the saints of Southern church. — In the commentaries the names of the years; months, days, nights, and muhūrtas are given in accordance with the Sūryaprajñāpti; see Indische Studien 10 p. 296.

127) *Nāyae piṇḍabandhane vocchinne*, jñātaḥ çriMahāvira-vishaye premabandhane vyavacchinne tṛṣṭe. S. The legend of Indrabhūti's death has been told in the Introduction p. 1. note.

128) Kācīdeçasya rājāno Mallakijātiyā nava, tatra Koçala-deçasya rājāno Lecchakijātiyā nava, te kār्याvaçād gaṇam melakam kurvanti 'ti gaṇarājāno 'shtādaça ye Ceṭakamahārājasya bhagavan-mātulasya sāmāntāḥ çrūyante te, tasyām amāvāsyâyām pāram paryantam bhavasya ābhogayati paçyati yaḥ sa pārābhogaḥ, samsāra-sāgarapāraprāpanaprapaṇas tam; athavā pāram paryantam yāvad ābhogo vistāro yasya sa pārābhogaḥ, ashtaprahārikāḥ prabhātakālaṃ yāvat sampūrṇaity arthaḥ, tathāvidham paushadhōpavāsam paushadha-yuktopavāsam, *paṭṭhaviṃsu tti* prasthāpitavantaḥ kritavantaḥ; kecie ca: *vārābhoe* iti paṭhanti, dvāram ābhogyate 'valokyate yais te dvārābhogaḥ pradīpās tām kritavantaḥ āhāratyāgapauśadharūpam upavāsam cā 'kārshur iti ca vyākashate (iti vṛiddhavyākhyā K), etad arthānupāty eva co 'ttarasūtram: *gae se* ityādi, gataḥ sa bhāvodyoto, *nānam bhāvujjo* iti vacanāt jñānajñāninoḥ kathameid abhedā ca sa bhāvodyotarūpō jñānamayo bhagavān gato nirvāṇaḥ, ataḥ sāmpratam dravyodyotam pradīpalakṣhaṇam karishyāma iti hetos taiḥ pradīpāḥ pravartitāḥ. tataḥ prabhṛiti dīpotsavaḥ sam-vṛittāḥ kārṭtikaçuklapratipadi ca çriGautamasya kevalimahimā devaiç cakre. S.

129) *khuddāe* ityādi kshudrātmā krūrasvabhāvo bhasmarāçis triṇçattamo graho divarshasahasrasthitir ekarāçau. S. Comp. Indische Studien 10, 316.

kumthū ityādi kur bhūmis tasyām tishṭhātī 'ti kunthuh prāṇijātir no 'ddhartuṃ çakyata ity anuddharī, aṇuṃ sūkṣhmaṃ deham dharatī 'ty aṇudharī 'ti cūṇṇiḥ. S. kunthvādiçabdeshu strītvam ekavacanam ca prākṛitatvād iti K.

134) *sāhasū tti* ārshatvāt strītvam. S.

138) *ajñānam tti* asarvajñānam sarvajñātulyānam. sarve akshara-Abhandl. d. DMG. VII. 1.

samnipatā varṇasamyogā jñeyatayā vidyante yeshāṃ te tathā S. comp. Weber, Fragment der Bhagavatī p. 319.

146) antakṛito bhavāntakṛito nirvāṇayāyinas teshāṃ bhūmih kālo 'ntakṛidbhūmih. *yugāmtakadabhūmi tti*, iha yugāni kālā-mānaviṣeṣhās tāni ca kramavartini, tatsādharmyād ye kramavartino guruṣishyapraṇiṣhyādirūpāḥ puruṣhās te 'pi yugāni, taiḥ pramitā 'ntakṛidbhūmir yā sā yugāntakṛidbhūmih. *pariyāyamta-kadabhūmi ya tti* paryāyas tīrthamkarasya kevalitvakālas tam ācṛityā 'ntakṛidbhūmir yā sā tathā. tatra *jāve* 'ty ādi, iha pañcamī dvitīyārthe drashtavyā, tato yāvat tṛtīyam puruṣha eva yugam puruṣhayuyam tṛtīyam prati ṣishyam Jambūsvāminam yāvad ity arthaḥ; yugāntakarabhūmir Virajinasyā 'bhavat, Virajinād ārabhya tattīrthe tṛtīyam puruṣham yāvat sādhaṇaḥ siddhāḥ *ṣṛiVirāḥ* Sudharmā Jambūsvāmī 'ti, tataḥ param siddhigamanavyavacchedo 'bhūd iti hṛdayam. *cauvāsapariyāde tti* caturvarshaparyāye kevaliparyāye kevaliparyāyāpekshayā bhagavati Jine sati antam akārshid bhavāntam akarot tattīrthe sādhuṃ nā "rāt kaṇṇid apī 'ti kevalotpatteḥ caturshu varsheshu siddhigamārambhaḥ. tathā ca vṛiddhāḥ:

Vīrassa siddhi-gamaṇā-
u tinni puriṣṭo jāva siddhi tti |
esa jug'-amtara-bhūmī
teṇa param n'atthi nivvāṇam ||
Vīra-jīva-kevalāo
cau-varisa na koi siddhi-sampatto |
kevala-jutto vi jāi
pajjāy'-amtakara-bhūmī sā || . S.

147) *sampalhiyamkanisamne tti* saṃgataparyāṇikāḥ padmāsanam tatra nishanṇa upaviṣṭaḥ; pañcapañcāṇṇaṃ kalyāṇaphalavipākā-dhyāyaneshu ekam Marudevādhyāyanam. S. The *chattīsam ajjha-yaṇam* is, according to the Kalpalatā, the Uttarādhyāyana. This statement is confirmed by the last verse of that work itself:

ii pāukare buddhe Nāyae parinivvue |
chattīsa uttarajjhāe bhava-siddhiya-sammae ||

148) *nava vāsa-sayāṃ ti* *ṣṛiVirānirvṛiter* navasu varsha-gateshv aṣṭiyadhikeshu vyatīteshv iyaṃ vācanā jāte 'ty arthe vyākhyāyamāne na tathā vicāracāturīcañcūnām cetasi pṛitir, asya sūtrasya *ṣṛiVardhamānānantaram* saptatyadhikavarshaçateno 'tpannena *ṣṛiBhadrabāhusvāmipraṇītāt* vāt tasmād iyatī kāle gate iyaṃ vācanā pustakeshu nyaste 'ti sambhāvyaṭe. *ṣṛiDevarddhi-kshamāçramaṇair* hi *ṣṛiVirānirvāṇān* navasu varshaçateshv aṣṭi-uttareshu atīteshu granthān vyavacchidyamānān drishtvā sarva-granthānām ādime Nandyadhyāyane sthaviṛāvalīlakṣhaṇam namas-kāram vidhāya granthāḥ pustakeshu likhitā ity ata evā 'tra granthe sthaviṛāvaliprānte Devarddhikshamāçramaṇasya namaskāram va-kshyate, pūrvam tu guruṣishyāṇām çrutādhyāyanādhyāpanavyavahāraḥ pustakanirapeksha evā "st. kecit tv idam āhur, yad iyat-kālātikrame Dhruvasenanṛipasya putramaraṇārtasya samādhim

âdhâtum Ânandapure sampratikâle Mahâsthânâkhyayâ rūḍhe sabhâ-samaksham ayaṃ grantho vâcayitum ârabdha iti. *samaṇassa naṃ bhagavaṃ Mahâvîrassa jâva savva-dukkha-ppahîṇassa Dhuvaseṇa-râṇo putta-maraṇe ege vâsa-sahassee asîti-vâsâhîe vatikkamte ity* api kvacidâdarśeṣhu drishṭam, bahuçrutâ vâ yathâvad vidanti. trinavatiyutanavaçatapakshe tv iyatâ kâlana pañcamyâç caturthyâm paryuṣhaṇâparva pravavṛite:

*teṇauya-nava-saehim
samaikkamtehi Vaddhamânô |
pajjûsavana-cauttî
Kâlayasûrîhimto ṭhaviyâ ||
visahi dîṇehi kappo
paṃcaga-hânî ya kappo-ṭhavaṇâ ya |
nava-saya-teṇauehim
vucchinâ saṃgha-âṇde ||
Sâla[va]haṇeṇa raṇṇâ
saṃghâseṇa kârîo bhayavam |
pajjûsavana-cauttî
câummâsam caudasîe ||
caummâsaga paḍikamaṇam
pakkhîya-divasaṃmi cauviho saṃgho |
nava-saya-teṇauehim
âyaraṇam taṃ paṃânamti ||*

iti Tîrthodgârâdishu bhaṇanât. S. I add the remarks of the Kiraṇâvalî, Subodhikâ and Kalpadruma. The comment of the Kalpalatâ is a mere abstract from the Sandehavishauśadhi.

yady api cûṇikâreṇa kuto 'pi kâraṇaṃ na vyâkhyâtam, avâ-ptajîrṇatîkaikadeçe tv asyâ vâcanâyâ ity evaṃ vyâkhyâtam; tathâ 'pi açṭiyadhikanavaçate varshâtîkrame sarvân granthân vyavacchidyamânân drishṭvâ pustakeshu nyasadbhiḥ çrîDevarddhiganîkshamâçramaṇaiḥ çrîKalpasûtrasyâ 'pi vâcanâ pustake nyaste 'ti kecit sambhâvayanti. tathâ punar iyatkâlâtîkrame Dhruvasenanîpasya putramaraṇârtasya samâdhim âdhâtum Ânandapure sabhâsamaksham çrîKalpavâcanâpy ajanî 'ti kecit; tattvaṃ tu bahuçrutagamyam iti. trinavatiyuta-navaçatapakshe tu:

*teṇauya-nava-saehim
samaikkamtehi Vaddhamânô |
pajjûsavana-cauttî
Kâlagasûrîhimto ṭhaviyâ ||*

ityâdi sammatim udbhâvye 'yatkâlâtîkrame bhâdrasitacaturthyâm paryuṣhaṇâparvapravṛittir iti kecid vyâkhyânayanti. evaṃ vyâkhyâne kriyamâṇe çatruṣaṃçayanîrâsakaGardabhillocchedakâri-Kâlakasûrito 'yam bhinna eva sampadyate. na ca' vam, yataḥ prabhâvakacaritraKâlakâçâryakathâprabhṛitigrantheshv eka evo 'ktaḥ. tathâ KalpacûṛṇiNiçṭhacûṛṇyâdishu tu BalamitraBhânumitrâyor mâ-tulena paryuṣhaṇâparva caturthyâm pravartitam; BalamitraBhânu-(mitra)Tîrthodgârâprakîrṇâdishu çrîVîrajinaVikramâdityarâjñor anta-

râlavartinâv api Vikramâdityapratyâsannâv uktau; tatrâ 'pi kiyat-kâlavartinâv api Vikramâdityakâlabhâvinâv api sambhavataḥ, tathâ ÇâlavâhanaVikramâdityaprabandhâdishu tayor yuddhasaṃgatiḥ ca. kim ca, cûrṇikârâ api: katham idânîm aparvarûpâyâṃ caturthyâm paryushaṇe? 'ti çishyanodanâyâṃ: yugapradhânaKâlikasûtrivacanâd eve 'ty evam uttaram dattavantah, na punah: *vâyaṇamtare puna ayam tenaue samvacchare kâle gacchai tti* pravacanavacanene 'ty âdi svayam evâ 'loeyam. tasmâd: açtipakshe Dhruvasenanripâ(nu)-grahât Paryushanâkalpaḥ parshadi vâcayitum ârabdhah, trinavatipakshe tu pañcakâpekshayâ kâlanaityatena parshadi Kalpasûtra-vâcane pravacanamaryâdâbhaṅga iti paryâlocanayâ: 1) abhivardhite varshe viṃçatyâ dinair grihiññâtaparyushanâ, 2) pañcakahânyâ svâbhigrihîtaparyushanâ ce 'ty ubhayam api vyucchedya saṅghâdeçâd ekai 'va vâcanâ caramapañcake vyavasthâpîte 'ti vastugatyâ vyâkhyâñi-kriyata iti vastugatyâ vyâkhyâne kriyamâṇe parshadvâcanâtaḥ pañcakahânyâdivyavacchedenai 'va caramapañcake yâ vâcanâ sâ vâcanântaram ity arthasaṃgatir api. kecit tu vicâryamâṇaṃ yad açtipakshe tad eva vâcanântareṇa trinavatipakshe 'pi yuktisaṃgataṃ dr̥çyate. katham anyathâ, *ii dîsai tti* akathayishyat? tattvam tu çrutadhara-gamyam prasṭavyâ vâ pravacanarahasyavidah. (Kiranâvali.)

yady api etasya sûtrasya vyaktatayâ bhâvârtho na jñâyate, tathâ 'pi, yathâ pûrvaṭikâkârair vyâkhyâtaṃ, tathâ vyâkhyâyate. tathâ hi: atra kecid vadanti, yat Kalpasûtrasya pustakalikhanakâlajñâpanâya (Ms jñânânâṃ paya) idam sûtram çriDevarddhiganikshamaçramaṇair likhitam. tathâ câ 'yam artho yathâ çriViranirvânâd açityadhikana-
navavarshaçatâtikrame pustakârûdhaḥ siddhânto jâtas, tadâ Kalpo 'pi pustakârûdho 'pi jâtaḥ iti. tatho 'ktam:

Valahî-puraṃmi nayare

Devaçdhi-ppamuha-sayala-saṃghehim |

puthe âgama lihio

nava ya asîyâo vîrâo ||

anye vadantî: navaçataaççitivarshe Virât Senâṅgajârtham Ânande saṅghasamaksham mamaham (!?) prârabdham vâcayitum vijñaiḥ, ityâdy antarvâcyavacanât: çriViranirvânâd açityadhikana-
navaçatavarshâtikrame Kalpasya sabhâsamaksham vâcanâ jâtâ, tâṃ jñâpayitum idam sûtram nyastam iti, tattvam punaḥ kevalino vidanti. *vâyaṇamtare puna* 'tyâdi vâcanântare punar ayam trina-
vatitamaḥ saṃvatsaraḥ kâle gacchatî 'ti dr̥çyate. atra kecit vadanti vâcanântare ko 'rthah? pratyuttaram (Ms pratyamtare): *tenaue tti* dr̥çyate; yat Kalpasya pustake likhanam parshadi vâcanam vâ açityadhikanavavarshaçatâtikrame iti kvacitpustake likhitam, tat pustakântare trinavatyadhikanavavarshaçatâtikrame iti dr̥çyate, iti bhâvah. anye punar vadanti: ayam açtitamaḥ saṃvatsara iti ko 'rthah? pustake Kalpalikhanasya hetubhûtaḥ ayam çriVirâd daçama-
çatasya açtitamasamvatsaralakshanaçakâlo gacchatî 'ti. *vâyaṇamtare* ko 'rthah? ekasyâḥ pustakalikhanarûpâyâ vâcanâyâ anyat parshadi vâcanarûpaṃ yad vâcanântaram tasya punar hetubhûto daçama-

çatasya ayam trinavatitamaḥ samvatsaraḥ. tathā cā 'yam arthaḥ: navaçatāçititamavarshe Kalpasya pustake likhanam navaçatatrīnavatitamavarshe ca parshadvācane 'ti tatho. 'ktaṃ çrīMunisundara-sūribhiḥ svakṛitastotraratnakoṣe:

virāt trinandānkaçarady acikarat
tvaccaityapūte Dhruvasenabhūpatiḥ |
yasmin mahaiḥ samsadi Kalpavācanām
ādyām, tad Ānandapuram na kaḥ stute? ||

pustakalikhanakālas tu yatho 'ktaḥ pratita eva: *valahīpurammi nayare* ityādivācanāt; tattvam punaḥ kevalino vidanti. (Subodhikā.) çramaṇasya bhagavato Mahāvīrasya muktigamanāt paçcāt navaçataaçitī 980 varsheshu gateshu Devarddhiganikshamāçramaṇena kālaviçeshasya vuddhihiyamānam (read buddhiṃ hiyamānam) jñātvā siddhāntavicchedam bhāvinam vicintya prathamadvādaçavārshakasya (read varshikiyadurbhikshasya) prānte sarvasādhūnām (supply saṅgham) sammīlya (!) Vallabhīnagaryām çrisiddhāntaḥ pustakeshu kṛitaḥ pustakeshu likhitaḥ; pūrvam sarvasiddhāntānam pāthanam ca mukha-pāthenai 'vā 'sit, tataḥ paçcād gurubhiḥ pustakena siddhāntaḥ çishyebhyaḥ pāthyate, iyaṃ ritir abhūt. kecid ācāryā atra evam āhuḥ: bhagavato muktigamanānantaram navaçataaçitivarshair Dhruvasenasya rājñāḥ putraçokanivāraṇāya sabhālokaśamakṣam Kalpa-sūtram çrāvitam; punar navaçatatrīnavatīvarshaiḥ çrīViranirvānāt çrīSkandilācāryair dvitīyadvādaçavarshikiyadurbhikshaprānte Mathurāpuryām sādhnū sammīlya (!) siddhāntaḥ pustakeshu likhitaḥ. yato Valabhīvācanāyāstasthvirāvali vācyate, ekā punar Māthuriyavācanayā sthvirāvali procyate; anyo pi yaḥ kaçcit parasparam siddhāntaiḥ (vi)samvādo dṛiçyate, sa sarvo 'pi vācanāyā eva bhedaḥ. punar atra pūrvācāryāḥ kecid evam āhuḥ: çrīViranirvānāt navaçataaçitivarshaiḥ siddhāntaḥ pustakeshu likhitaḥ, navaçatatrīnavatī-993-varshaiḥ Kālākācāryeṇa pañcamītaḥ caturthyām çrīparyuṣhaṇāparva kṛitam. atra bahavo viçeshāḥ santi, te gītārthāḥ jānanti. çrīĀvaçyakasūtre pañcavidham pratikramaṇam uktam: 1 devaçikam (?) 2 rātrikam, 3 pākshikam, 4 caturmāsikam, 5 sāmvaśarikam. yadā caturthyām paryuṣhaṇāparva sthāpitam, tadā tu pāshī(read pākshī)caturdaçīdine cāturmāsikam api ekatrai 'va sthāpitam, yataḥ granthe uktam asti: *caumāsaga paḍikamaṇam pakḥhiya divasaṃmi* . . evam pāthaḥ katham milati? tasmād evam jñāyate: pākshikam caturdaçyām, cāturmāsikam pūrnimāyām, etad ubhayam api pākshīdine ekatra kṛitam. etasya paramārthas tu prathamasaṃmācāryām ca vyākḥāto 'sti. (Kalpadruma.)

Rishimaṇḍalaprakaraṇa and its commentary by Padmamandiragiri (samvat 1553) run thus:

dubbhikkhammi paṇaṭṭhe
puṇar avi melāṭṭa samaṇa-saṃghāo |
Mahurāe anuugge
pavattio Khaṃḍilēna tayā || 213 ||

com. gāthārthaḥ sugamo navaram tenā 'nuyogas tadā pravartito, vācanā tu calitā 'grataḥ. bhāvārthaḥ suviçishṭasampradāyābhāvān no 'ktaḥ.

sutt-'attha-rayana-bharie

khamā-dama-maddava-guṇehi sampanne |

Devaddhi-khamāsamaṇe

Kāsava-gutte paṇivayāmi || 214 ||

com. gāthā sugamai 'va, viçeshaç cā 'yaṃ: çriVīranirvānāt açṭtyadhikanaṇṇatavarsheshu Devarddhikshamāçramañair hi kāladoshāt sarvāgamānāṃ vyavacchittim avalokya te pustakeshu nyastāḥ. pūrvam pustakānapekshayai 'va guruçishyayoḥ çrutārpaṇa-grahaṇavyavahāro 'bhūḍ iti vṛddhasampradāyaḥ.

II. Sthavirāvali.

1) Maṇḍitaç cā 'sau nāmnā putraç ca Dhanadevasye 'ti Maṇḍita-putra iti samāsaḥ. keci ca Maṇḍita iti nāma vyācakshate, anye ca *Maṇḍīyaputte iti* Maṇḍitasya putra Maṇḍitaputra iti samarthayanti, tatra ca Maṇḍita iti Dhanadevasya nāmāntaram ūhyam. Maṇḍita-Mauryaputrayor ekamāṭṭrikatvena bhrātror api yad bhinnagotrābhīdhanam tat prithagjanakāpekshayā. tatra Maṇḍitasya pitā Dhana-devo, Mauryaputrasya tu Mauryo, mātā tu Vijayadevy evai 'kā; avirodhaç ca: tatra deçe ekasmin patyan mṛite dvitīyapatidharaṇasyeti (!?) vṛddhāḥ. S.

2) samastagaṇipīṭakadhārakāḥ. gaṇo 'stī 'ti gaṇi bhāvācāryas tasya pīṭakam iva ratnādikaraṇḍakam iva gaṇipīṭakam dvādaçāṅgi; tad api na deçataḥ Sthūlabhadrasye 'va, kim tu samastam sarvāksharasamnipātītīvāt tad dhārayanti sūtrato 'rthataç ca ye te tathā. S.

3) In the more modern commentaries the legends of the seven first and some later Theras are told at their proper places. They contain nearly all the Çvetāmbaras know of the early history of their church. As I intend to publish next the *Pañiçhṭaparva* or *Sthavirāvalicarita* of Hemacandra, and some other historical treatises of the Jainas, I omit the legends here, and restrict my extracts to the explanation of the text.

Çayyambhava is said to have composed the *Daçāvaikalika-sūtra* for the benefit of his son. The following stanza is found identically at the end of that work, and in the *Ṛṣhimāṇḍa-laprakaraṇa*:

Sijjambhavam gaṇaharam

jiṇa-paḍimā-damṣaṇena paḍibuddham |

Maṇaga-piyaram dasakā-

liyassa nīyūhagam vande ||

4) *Suṭṭhiyasuppaḍibuddhānaṃ* ti. susthitau suvihatakriyā-niṣṭhau, supratibuddhau sujñātātattvau tato viṣeṣaṇakarmadhārayaḥ, koṭikakākandakāv iti nāma; anye tv ittham ācakshate: susthitasupratibuddhāv iti nāma, koṭikakākandakāv iti virudaprāyaṃ viṣeṣaṇaṃ: koṭyaṃṣasūrimantrajāpaparijñānādinā kauṭikau, kāka-ndyāṃ nagaryāṃ jātatvāt kākandakau, tato viṣeṣaṇasamāsah. ye tu susthitasupratibuddha ity ekam eva nāma manyante tadabhiprāyaṃ na vidmo dvitvavyāghātāt. yadi param: madhukaitānyāyena susthiteṇa saha-caritaḥ supratibuddhaḥ susthitasupratibuddha iti pakṣaḥ cāraṇaṃ, tatra ca pūjyavād bahuvacanaṃ jñeyam. S.

5) bahavo 'tra vācanābhedā lekhakavaigūnyāj jātāḥ. tattatstha-virāṇaṃ ca cākḥāḥ kulāni ca prāyaḥ sāmpratāṃ nā 'nuvartante nāmāntarati-rohitāni vā bhaviṣyanti, ato nirṇayaḥ kartum na pāryate pāṭheshu. tathā hi cākḥāsu: kvacid ādarṣe *Koḍavanī* (6) 'ti, kvacit *Kumḍadhārī* 'ti; tathā hi kvacit *Punnāpattiya* (7) iti, kvacit *Suvaṇṇapattiya* iti. evaṃ kuleshv api, kvacit *Ullagaccha taiyaṃ* (7, e) ti pāṭhaḥ, kvacit *aha Ullagamḍha taiyaṃ* ti. tasmād atra bahuṣrutā eva pramāṇaṃ; mā 'bhūd utsūtraṃ iti. tatra kulam ekācāryasampradāyāḥ, cākḥāsu tasyāṃ eva sampradāyau puruṣaviṣeṣaṇāṃ prithak prithag anvayā, ekavācanācāryayatisamudāyo gaṇaḥ:

tattha kulam vineyam
egāyariyassa sampradāya-jāo |
donha kulāna mīho puṇa
sāvikkhānaṃ gaṇo hoi ||

tti vacanāt. athavā cākḥā vivakṣhitādyapurushasya sampradāyau, yathā Vairasvāmināmnā Vairācākḥā, 'smākaṃ kulāni tu tacchishyāṇaṃ prithak prithag anvayā, yathā, Cāndrakulam Nāgendrakulam ity-ādi. S.

6) *Chulue Rohagutte* ti vipratipattiyavasthāyāṃ dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā. "kya-shaṭ-padārtha-prarūpakatvāt shaṭ, gotreṇa Ulūkatvād Ulūkaḥ; shaṭ cā 'sāv Ulūkaḥ ca Shaḍulūkaḥ. Ulūkatvam eva vyanakti: *Kosie gottenam* ti ulūka-kauṭika-cābdayor nā 'rthabhedah. *Terāsiya* ti Trairācika, jīvā-jīva-nojīvā-"khyarācitrāyaprārūpiṇas tacchishyapraçishyāḥ. — Then follows the legend about Rohagupta (544 A.V.) The Vaiṣeṣika Philosophy is said to have been developed out of the Trairācika-doctrin: krameṇa Vaiṣeṣikadarṣanaṃ tataḥ prarūḍham. S.

The name Aulākadarṣana or Owl-Philosophy is given to the Vaiṣeṣika, perhaps because of 'the bewildering style of elucidation in which the Naiyayiks glory', or because one of the first doubts raised in Vaiṣeṣika-Nyāya treatises is that about the nature of darkness, whether it be a *dravya* or not. Thus says ṣrīHarsha in the Uttara-Naiṣadhiya XX, 36:

dhvāntasya vāmoru vicāraṇāyaṃ
Vaiṣeṣikaṃ cāru matam matam me |
Aulūkam āhu khalu darṣanaṃ tat
kṣhamam tamastattvanirūpaṇāya ||

Or, as Prof. Weber thinks, the name Aulukya for Kāṇāda had its origin in a quibble on the word kāṇāda, which means either 'follower of Kāṇāda' or 'crow-eater'.

12) *atrā 'ntare vamdāmi Phaggumittam ca ityādi gāthā-vrindam bahushv ādarçeshu dṛiçyate, katipayapustakeshu ca: therassa nam ajjaPhaggumittassa Goyamaguttassa ajjaDhanagiri there amtevāsī Vāsittagotte ityādi yāvat: therassa nam ajjaSihassa Kāsavagottassa ajjaDhamme there amtevāsī Kāsavagotte, therassa nam ajjaDhammassa Kāsavagottassa ajjaSamdile there amtevāsī iti paryantam dṛiçyate, tadanantaram ca vamdāmi Phaggumittam ca ityādi gāthās; tatra ca gadyoktārthaḥ punaḥ padyaiḥ saṃgrihīta iti na paunaruktyam bhāvanīyam. S.*

III. Sāmācāri.

2) *kaḍḍiāṃ* kaṭayuktāni; *ulkaṃpiyāṃ* dhavalitāni; *channāṃ* trinādibhiḥ; *littāṃ* chaganādyaiḥ, kvacit *guttāṃ* ti pāthas, tatra guptāni vṛitikaraṇadvārapidhānādibhiḥ; *ghoṭṭhāṃ* vishamabhūmibhāñjanāt; *maṭṭhāṃ* çlakshṇīkṛitāni, kvacit *saṃmaṭṭhāṃ* ti pāthas tatra samantān mṛishṭāni masṛiṇīkṛitāni sammrishṭāni; *sampadhā-miyāṃ* saugandhyāpādanārtham dhūpanair vāsītāni; *khātodagāṃ* kṛitapraṇālirūpajalamārgāni; *khāyaniddhamanāṃ* niddhamanam *khālam* grihāt salilam yena nirgacchati; *appano aṭṭhāe* ātmārtham grihasthaiḥ kṛitāni; parikarmītāni, karoteḥ kāṇḍam karotī 'ty ādāv iva parikarmārthatvāt; paribhuktāni svayam paribhujyamānatvāt; ata eva parināmitāni acittīkṛitāni; tataḥ savimçatirātre māse gate amī adhikaraṇadoshā na bhavanti. yadi punaḥ sādhaḥ: sthitāḥ sma iti brūyus, tadā te pravrajitānām avasthānena subhikṣham sambhāvya grihiṇas taptāyogolakalpād antāla-(? also in the Kalpalatā)-kshetra-karṣhaṇagrihacchādanāḍini kuryuḥ, tathā cā 'dhikaraṇadoshā; atas tatparihārāya pañcācatā dinaiḥ sthitāḥ sma iti vācyam iha hi paryuṣhaṇā dvidhā: grihijñātājñātabhedāt. tatra grihiṇām ajñātā, yasyām varshāyogyapīṭhaphalakādan yatne kalpoktā dravya-kshetrakālābhāvasthāpanā kriyate, sā "shāḍhapaurnamāsyām pañca-pañcadinavṛiddhyā yāvad bhādrapadasitapañcamyām cai 'kādaçasu parvatithishu kriyate. grihijñātā tu yasyām sāmvasarikāticārā-locanam luñcanam Paryuṣhaṇākalpasūtrakarṣhaṇam caityaparipāṭi asṭhamam sāmvasarikapratikramanam ca kriyate. yayā ca vṛataparyāyavarshāṇi gaṇyante, sā nabhasyaçuklapañcamyām Kāla-kasūryādeçac caturthyām api janaprakāṣam kāryā. yat punar abhi-vardhitavarshē dinaviṃçatyā paryushitavyam ity ucyate, tat siddhāntaṭippanānām anusāreṇa, tatra hi: yugamadhye pausho yugānte cā 'shāḍha eva vardhate, nā 'nye māsās; tāni cā 'dhunā na samyag jñāyante, 'to dinapañcācatāi 'va paryuṣhaṇā saṃgate 'ti vṛiddhāḥ. tataç ca kālāvagraho jaghanyato: nabhasyasitapañcamyā ārabhya

bahūnām vā gṛhamānushāṇām mataḥ sādhu-praveśas, tāni bahumatāni; *anumayāṁ ti* anumatāni dātum anujñātāni, apur api kshullako 'pi mato yeshu sarvasādhūsādhāraṇatvān, na punar mukhaṁ dṛishṭvā tilakaṁ karshayanti 'ty anumatāni 'ti vā. S.

20) nityam ekāṇanāḥ. *goyarakālam ti* ekasmin gocaracaryā-kāle sūtrapauruṣhyanantaram ity arthaḥ *nannatthe* ityādi nakāro vākhyādāv alamkāraṥ. anyatrā "cāryavaiyāvṛittyāt; ācāryavaiyāvṛittyād anyatra tad varjayitve 'ty arthaḥ. ācāryavaiyāvṛittyam hi yady ekabhuktena kartum na pārayati, tadā dvir api bhuktaṁ; tapaso hi vaiyāvṛittyam gariyāḥ. evam upādhyāyādishv api. *avyañjanajāyaeṇam ti* na vyañjanāni bastikārcakakṣhādiromāṇi jātāni yasyā 'sau avyañjanajātas, tataḥ: svārthe kaḥ (Hem. II 164), avyañjanajātakād anyatra, yāvad adyā 'pi tasya vyañjanāni no 'dbhidyante, tāvad dvir api bhojanam na dushyati 'ty arthaḥ. atra ca ācāryaḥ ca vaiyāvṛittyam asyā 'sti 'ty abhrāditvād apratyaye vaiyāvṛittyāḥ ca vaiyāvṛittyakaraḥ. ācāryavaiyāvṛittyam tābhyām anyatra; evam upādhyāyādishv api neyam. ācāryopādhyāyatapas-viglānakshullakānām dvirbhuktasyā 'py anujñātavād, evam api vyākhyā. S.

21) There being two daily meals, *caturthabhojin* is called he who partakes of one meal only in two days, etc.

caturthabhoji prātar na caramapauruṣhyam nishkramyo 'pācra-yād āvaçyikyā nirgatya pūrvam eva vikaṭam udgamādiçuddham bhuktvā prāsukāhāram pītvā ca takrādikaṁ saṁsṛiṣṭakalpaṁ vā, patadgraham pātram saṁlikhya nirlepikṛitya, saṁpramṛijya ca prakṣhāya. S.

25) tatro 'tsvedimam piṣṭajalam bhṛitahastādikṣhālanajalam vā; saṁsvedimam saṁsekimam vā. [I think *saṁseima* to be in Saṁskṛit *saṁvedima*; comp. *manasī* = *manasvin* (Hem. I 26)], yat parṇādi utkālya çitodakena sicyate, tat. *cāulodagam* taṇḍula-dhāvanodakam tilodakam mahārāṣṭrādishu nistvacitatiladhāvanajalam; tushodakam vṛihyādihāvanam; yavodakam yavadhāvanam; āyāmako 'vaçrāvaṇam (avasrā?); sauvīrakam kañjikam; çuddhavikaṭam ushṇodakam, *usinaviyaḍe* iti ushṇajalam; tad api asikṭam yataḥ prāyeṇā 'sṣṭamordhvaṁ tapasvino deham devatā 'dhitishṭhati *paripūe tti* vastragalitam aparipūte tṛṇakāṣṭhādi gale laganāt; tad api parimitam, anyathā jīrṇam syāt. kvacit: *se vi ya nam bahusampunne*, *no vi ya nam abahusampunne* ity api dṛicyate, tatra īśhad aparisaṁptaṁ sampūrṇam bahusampūrṇam, nāmnāḥ prāḡ bahur ve 'ti bahupratyayaḥ, atistokatāre hi tṛṇmātrasyā 'pi no 'paçama iti. S.

26) saṁkhyayo 'palakṣhitā dattayo yasye 'ti saṁkhyāta-dattikas tasya dattiparimāṇavata ity arthaḥ. S.

27) upāçrayāc chayyātaragrihād ārabhya yāvat saptagrihāntaram saptagrihamadhye *saṁkhaḍim ettae tti* saṁskriyata iti saṁskṛitir odanapākas tām etum gantum na kalpate, piṇḍapātārtham tatra

na gacched ity arthaḥ. teshāṃ grihāṇāṃ sannihitatayā sādhuḡaṇa-
hṛitahṛidayatveno 'dgamādidoshasambhavāt. etāvatā ṣaṃyātaraḡrihaṃ
anyāni ca śhaḡ āsannagṛihāṇi varjayed ity uktam. kasya na kalpata
ity āha: *saṃniyattacārissa* nishiddhagṛihēbhyaḡ saṃniṃvṛittāḡ saṃc-
carati viharatī 'ti saṃniṃvṛittacārī pratishiddhavarjakāḡ sādhus. tasya
bahavas tv evaṃ vyākashate saptagṛihāntaraṃ *saṃkhaḡim* ca
janasaṃkulajemaṃavārālakshaṇāṃ gantum na kalpate. yat uktam
pratibhāti, tad vyākhyānam pramāṇikartavyam. dvitīyamate ṣaṃyā-
taragṛiham anyāni ca sapta gṛihāṇi varjayed ity uktam. tṛtīyamate
ṣaṃyātaraḡriham anantaraḡrihaṃ sapta cā 'nyāni varjayed ity uktam.
uvassayassa pareṇam ti upācṛayāt parataḡ saptagṛihāntaram etum
na kalpate. *parampareṇam ti* paramparayā vyavadhānena saptagṛihā-
ntaram etum na kalpate. ṣaṃyātaraḡrihād anantaram ekaṃ gṛiham,
tataḡ saptagṛihā(ṇi), iti paramparatā. S.

28) *pāṇipadiggahiyassa* (he who uses his hand instead of an
alms bowl) jinakalpikādeḡ; *kaṇagaphusiya* phusāramātram; avaṣyāyo
mihilā varshaṃ vā; vṛishṭikāyo 'pkāyavṛishṭiḡ. S.

29) *agihamsi ti* anāchādite ākāṣe. S.

dakam bahavo bindavo, dakarajo bindumātram, dakaphusiya
phusāram avaṣyāya ity arthaḡ. S.

31) *vagghāriyavutthikāo ti* acchinnadhārāvṛishṭir
saṃtaruttaramsi āntaraḡ sautrakalpa, uttara aurnikas, tābhyāṃ
prāvṛitasya 'lpavṛishṭau gantum kalpate. athavā: antara iti kalpaḡ;
uttara iti varshākalpaḡ kambalyādīḡ. Cūṇikāras tv āha: *am-
taram rayaharaṇam padiggaho vā uttaram pūraṇakappo, tehiṃ
saha ti*. S.

32) *niḡijhiya* 2. sthitvā sthitvā varshati. S.

vikatagṛihe āsthānamaṇḡapikāyāṃ yatra grāmyaparshad upa-
viṣati. S.

33) āgamanāt pūrvakālam; athavā pūrvam sādhuṃ āgataḡ paṣcād
dāyako rāddhum pravṛitta iti pūrvāgamanena hetunā pūrvāyuktas
tanḡulodanaḡ kalpate paṣcādāyukto bhilingasūpo na kalpate. tatra
pūrvāyuktaḡ sādhuṃvāgamanāt pūrvam eva svārtham gṛihasthaiḡ paktum
ārabdhaḡ. S. This is, according to the commentator, the orthodox
interpretation of *pūrvāyukta*; two others are rejected as *anādeṣau*;
viz., 1) pūrvāyukta = yac cullyāṃ āropitam, 2) pūrvāyuktam yat
saṃhitam i. e. yat pakārtham upaḡhaukitam.

36) ekatrāyatam subaddham bhāṇḡakam pātrakādy upakaraṇam
ca kṛtvā vapushā saha prāvṛitya. S.

38) *atthi ya ittha keya ti* asti cā 'tra kaṣcit pañcamah;
atthi yāim tha iti pāṭhe tu *tha* iti vākhyālamkāre *atthi yāim ti*
bhāṣhāmātram asti ce 'ty arthaḡ *ṇam* vākhyālamkāre.

41) icche 'tyādi, icchā ced asti tadā etc. S.

44) cakshushā jñātvā dṛishṭvā ca pratilekhitavyāni pariharta-
vyatayā vicāraṇiāni panaka ullī sā ca prāyaḡ prāvṛishi
bhūmikāśṭhābhāṇḡādīshu jāyate, yatro 'tpadyate, taddravayasama-
varṇaḡ ca. *nāmaṃ paṇṇatte* iti nāma iti prasiddhau. 2. bhasā-

kshmaṃ: kaṇikācālyādibijānāṃ *nahī* 'ti rūḍhā nakhikā. 3. harita-sūkshmaṃ: navodbhinnam prithivīsamavarṇaṃ haritaṃ tac cā 'lpasamphananātvāt stokenā 'pi vinaçyate. 4. pushpasūkshmaṃ: vaṭoḍu-mbarādināṃ tatsamavarṇatvād alakshyaṃ tac co 'echvāsenā 'pi virādhyate. 5. aṇḍasūkshmaṃ: uddamçā madhumakshikamatkuṇādyās, teshāṃ aṇḍam uddamçāṇḍam; utkalikāṇḍam lūtāpuṭāṇḍam; pipi-likāṇḍam kiṭikāṇḍam; halikā gṛihakokilā vrāhmaṇi vā tasyā aṇḍam halikāṇḍam; *hallohaliyā ahiḷodī saradī kakkiṇḍī* 'ty ekārthāḥ, tasyā aṇḍam; etāni hi sūkshmaṇi syuḥ. 6. layanam: āçrayaḥ sa-ttvānāṃ, yatra kiṭikādyanekasūkshmasattvā bhavanti 'ti. layanasū-kshmaṃ yathā: uttiṅgāḥ bhūyakā gardabhākṛitayo jivās teshāṃ layanam bhūmāv utkiṇṇagriham uttiṅgalayanam. bhrigu çushka-bhūrājī jalaçoshānantaram kedarādisphuṭitā dalir ity arthāḥ. *ujjāe tti* bilam (rijubilam, Subodhikā); tālamūlakam tālamūlākāram adhaḥ prithu upari sūkshmaṃ vivaram; çambūkāvarttam bhramaragriham. 7. snehasūkshmaṃ: *osa tti* avaçyāyo yaḥ khāt patati himastyānoda-binduḥ; mihikā dhusarī; karakā ghanopalāḥ; haratanur bhūniḥṣṛita-triṇāgrabindurūpo yo yavāṅkurāḍau driçyate. 8. S.

46) ācāryaḥ sūtrārthavyākhyātā digācāryo vā; upādhyāyaḥ sūtrādhyāpakāḥ; sthavīro jñānādishu sidatāṃ sthīrikartā udyatānāṃ upavṛṇihakaç ca, pravartako jñānādishu pravartayitā gaṇi yasya pāreçe ācāryaḥ sūtrādy abhyasyanti, gaṇino vā 'nye ācāryaḥ sūtrādyartham upasampannāḥ, gaṇadharas tīrthakṛicchishyādīḥ, gaṇa-vacchedako yaḥ sādhnū gṛihitvā bahiḥ kshetre āste gaçchārtham kshetropadhimārgaṇāḍau pradhāvanakartā sūtrārthobhayaṇi; yaḥ vā spardhakādhipatitvena sāmānyasādhum api puraskṛitya viharati S.

pratyaḥpāyam apāyam apāyaparihāram ca jānanti. pratikūlo 'pāyasya pratyaḥpāya iti vighraheṇā 'pāyaparihāre 'pi pratyaḥpāyaçabdo vartate. S.

47) viharabhūmiç caityagamanam vicārabhūmiḥ çarīracintādy-artham gamanam. S.

The scholiasts explain *dujjattae* by *hiṇḍitum*. It is, I think, a denominative verb from the base *dūta*, Skrt.: **dūtīyati* in the sense of: he runs as messenger, though that word would become in Prākṛit **dūjjai*. Or is *dujjai* derived from the base *duia* = *dvitīya*?

51) apaçcimamaraṇāntas tatrabhavā, ārshatvād uttarapada-vṛiddhau, apaçcimamāraṇāntiki sā cā 'sau samlekhanā tasyā *jūsana tti* sevā, tayā *jūsie tti* kshapitaçarīro 'ta eva pratyākhyātabhakta-pānaḥ; pādapopagataḥ kṛitapādapopagamanāḥ. S.

52) ātāpayitum ekavāram ātape dātum; pratāpayitum punaḥ punaḥ . . . sthānam ūrdhvasthānam tac ca kāyotsargalakṣhaṇam. S. I have not been able to make out the exact meaning of *kāyotsarga*. I suppose *kāyotsarga* means 'the remaining of the body in a posture adopted for penance, devotion, etc'.

53) anuccākucikasya, kuñca parispande, akucikā 'parispanḍā

niçcalâ yasya kambikâ na calati, adriḍhabandhane hi samgharshân matkunakunthvâdivadhaḥ syât. uccâ hastâdi yâvat, yena pipilikâdivadho na syât, sarpâdir vâ na daçet; uccâ câ 'sâv akucâ co 'ccâkucâ kambâdimayî çayyâ sâ vidyate yasyâ 'sâv uccâkuciko, na uccâkuciko nicasaparispandaçayyâkas tasya. anarthakabandhinaḥ pakshamadhye 'narthakam niḥprayojanam ekavâro 'pari dvau trîṃç caturô vâ vâran kambâsu bandhân dadâti, catur upari bahûni vâ 'ḍḍakâni (?) badhnâti, tathâ ca svâdhyâyapalimanthâdayo doshâḥ. yadi cai 'kângikam campakâdipaṭṭam labhyate, tadâ tad eva grâhyam bandhanâdiprakriyâparihârât. amitâsanikasya abaddhâsanasya sthânât sthânântaram hi muhur muhuḥ samkrâman sattvavadhaḥ pravartate; anakâni vâ âsanâni sevamânasya anâtâpinaḥ samstâarakapâtrâdinâm âtape 'datus, tatra ca panakasamsaktyâdayo doshâ upabhoge ca jivavadhaḥ. upabhogâbhâve co 'pakaraṇam adhikaraṇam eve 'ti. asamitasye "ryâdishu etc. S.

55) *tau uccârapâsavaṇabhûmî* iti. anadhisahishṇos tisro 'ntaḥ, adhisahishṇo ca bahis tisraḥ. dûravâyâghâte madhyâ tadvyâghâte âsannâ ity âsannamadhyadûrabhedât tisraḥ *osannam ti prâyeṇa bâhulyene 'ty arthaḥ*. S.

56) *tao mattaya (!) tti* trîṇi mâtrakâni tadabhâve hi velâtikramaṇavegadhârane âtmavirâdhanâ, varshati ca bahirgamane samyamavirâdhanâ. atra cûrṇiḥ: *bâhim tassa gummiyâdigahanam teṇa mattae vosirittâ bâhim nittâ pariṭṭhavei, pâsavane vi abhi-ggahito dhareti tassa sai jo jâhe vosirai so tâhe dhareti, na nikkhivai. suvaṃto vâ ucchaṃge thitayam ceva uvarim damḍae vâ doreṇa bamḍhati gose asaṃsattiyâe bhûmîe pariṭṭhavei tti*. S. The Kiraṇâvali and Kalpalatâ give the same quotation, but offer no explanation.

57) The reason for shaving the head, or tearing out the hair, is: keçeshu hi apkâyo lagati sa ca virâdhyate, tatsaṅgâ ca shaṭpadikâḥ sammûrchanti, tâṃç ca kaṇḍûyamânaḥ khaṇḍayati nakhakshataṃ vâ çirasi karoti. S. The *loca* is preferred to the cutting of the hair because by the latter process 'shaṭpadikâç chidyante'.

pakkhiyârovaṇa tti pâkshikam bandhadânam samstâarakadavarakâṇam pakshe pakshe bandhâ moktavayâḥ pratilekhitavyâç ce 'ty arthaḥ; athavâ âropaṇâ prâyaçcittam pakshe pakshe grâhyam sarvakâlam viçeshato varshâsu. S.

59) iha pravacane 'dyai 'va paryushaṇâdine, kakkhata: uccaiḥ çabdaḥ, kaṭuko: jakâramakârarûpo, vîgrahaḥ kalahaḥ samutpadyate. S. I do not know, which words are indicated by the initials *m* and *j*.

60) varshâsû 'pâçrayâs trayo grâhyâḥ saṃsaktijalaplâvanâdibhayât. *taṃ* iti padaṃ tatre 'ty arthe sambhâvyate. *veuvviyâ paḍilehâ* kvacic ca *veuttiiyâ paḍilehâ* iti driçyate, ubhayatrâ 'pi punaḥ punar ity arthaḥ. *sâjjiiyâ pamaññaṇâ* iti, ârshe: *je bhikkhû hatthakammam kareti karimtaṃ vâ sâjjai tti* vacanât, *sâjji* dhâtur âsvâdane vartate. tata upabhujiyamâno ya upâçrayaḥ sa,

kayamâne kaḍe tti nyāyāt *sāijjiu tti* bhaṇyate. tatsambandhini pramārjanā sāijjiyā. yasminn upācraṇe sthītās tam prātaḥ pramārjayanti, bhikṣāgateshu sādhuṣu, punar madhyāhne, punaḥ pratilēkhanākāle tṛtīyapraharaṇte, iti vāracatusṭṭayam pramārjayanti varshāsū, rītumadhye triḥ. ayaṃ ca vidhir asaṃsakte, saṃsakte tu punaḥ punaḥ pramārjayanti, ṣeṣopācraṇadvayaṃ tu pratidinam pratilēkhanti pratyavekṣhante: mā ko 'pi tatra sthāsyati, mamaṭvaṇi vā karishyati 'ti. tṛtīyadivase pādaproṇchanakena pramārjayanti. ata uktam: *veuvviyā paḍileha tti* kvacit *sāijjiyā paḍileha tti* dṛiṇyate, tatrā 'pi pratilēkhanāpramārjanayor aikyavivakṣhayā sa evā 'rthaḥ. S.

61) avagrihyo 'ddiṇyā 'ham amukāṃ diṇam anudiṇam vā yāsyāmi 'ty anyasādhubhyaḥ kathayitvā. S.

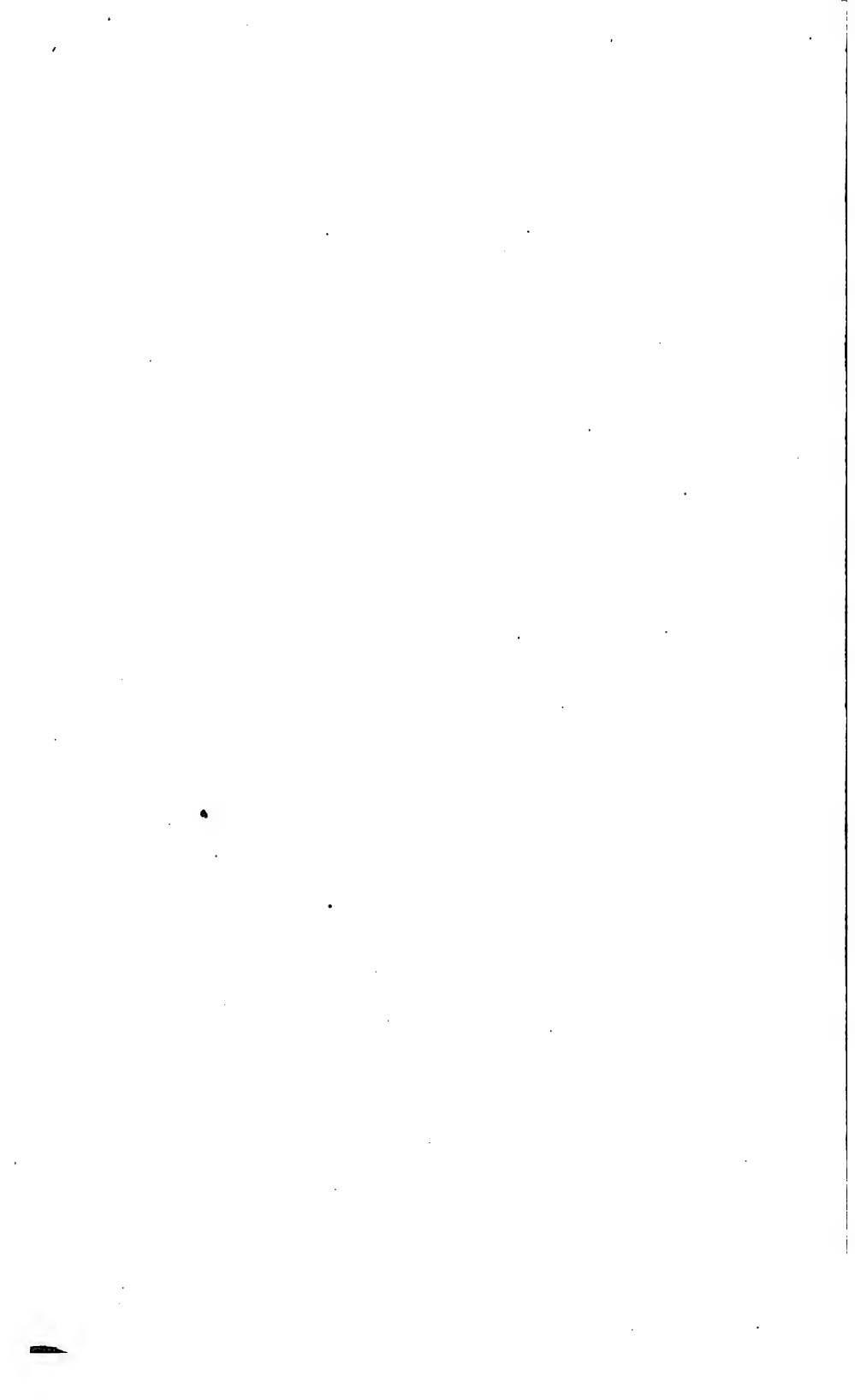
pratijāgrati praticaranti gaveshayanti. S.

62) varshākālpaushadhavaidyārthaṃ glānasārākaraṇārthaṃ vā yāvac catvāri pañca vā yojanāni gatvā pratinivarteta. S.

63) etam pūrvoktaṃ sāmvaṭsarikaṃ varṣarātrikaṃ sthāvira-kalpam; yady api kiṃcij jina-kalpikānām api sāmānyam, tathā 'pi bhūmnā sthāviraṇām evā 'tra sāmācārī 'ti sthāvira-kalpaka-maryādāṃ yathāsūtraṃ yathā sūtre bhaṇitaṃ, na sūtravyapetaṃ, tathā kurvataḥ kalpo bhavati, anyathā tv akalpa iti yathākalpam; evaṃ kurvataḥ ca jñānādītraya-lakṣhaṇo mārga iti yathāmārgam; yathā tathyaṃ yathai 'va satyam upadiṣṭam bhagavadbhis tathā samyag yathā sthitaṃ. *kāṇa tti* upalakṣhaṇatvāt kāyavāñmanobhiḥ sprishṭvā āsevyā; pālayitvā aticārebhyaḥ rakṣhayitvā; ṣodhayitva ṣobhayitvā vā vidhivatkaraneṇa; tīrayitvā yāvajjivam ārādhyā. S.

64) iti bravīmi 'ti cṛīBhadrabāhusvāmī svaṇiṣṭhān prati brūte: ne 'daṃ svamanīṣhikayā bravīmi, kiṃ tu tīrthakara-gaṇadharopadeṣeṇa 'ti. anena ca gurupāratantryam abhihitam. S.

GLOSSARY.



Th. refers to the Sthavirāvalī, S. to the Sāmācāriparyuṣhaṇā, T. to the Appendix.
n. pr. = nomen proprium, v. l. = variae lectiones, id. indicates that the Prākṛit
word is identical with the Samskr̥it prototype.

aikkamaṃti atikrāmaṃti S. 63.
aimta part. praes. act. √i 207.
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aimamcaatimañca 100 seenotes.
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35.
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⁰akkha ⁰aksha 14. T.
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aṃkolla aṃkoṭha 37.
aṃga id. 9, 34, 35, 36, 61,
63 etc. = vedāṅga 10; aṭṭh⁰ 64.
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⁰aṃgi aṅgin duvālas⁰ Th. 2.
aṃguliṇṇaga aṅguliya(ka) 61.
⁰aṃguliya aṅguli(ka) 61.
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acela (⁰ya) id. 117.

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Additions and Corrections.

page 9 line 27 for *Ṭika* read *Ṭikā*.

" 13 in the note v. 4 for *thāṇaṃ* read *thāṇam*.

" 21 *add*: It should be remarked that I have not aimed at consistency regarding the orthography of the Jaina Prākṛit. I thought it preferable in a first edition of a Jaina book to show how the case stands. It would have been easy to adopt one method of spelling throughout the whole book e. g. to write always *ṇṇ* or *nn*. But instead of doing violence to the instinct of inconstancy which seems to be planted in the Indian breast, I usually have adopted the spelling of the oldest MS. A when confirmed by other MSS. Hence the same word is not always spelt in the same way.

" 25 line 34 *add*: and contains 3040 granthas *after* 1307 AD.

" 29 line 33 *add*: The MSS. of the Kalpasūtra may be classed into three groups: 1) MS. A. It contains the best text. 2) MSS. BEM. They contain the *vulgata*. 3) MSS. CH, a mixed text, usually siding with A, but not unfrequently with the second class.

" 30 *add*: For the Digambara legends about Bhadrabāhu see Lewis Rice: Bhadra Bāhu and Āraṇya Belgola. Ind. Ant. III p. 153 sqq. In the Digambara tradition of Kanara Bhadrabāhu is made the leader of an emigration from Northern India. Amongst his disciples is Candragupta, king of Pāṭaliputra, who had received *dīkṣhā*.

" 34 note 5,8 for EHM read CHM.

" 36 line 4 *add* icchiya paḍicchiyam eyaṃ, Devānuppiyā! *after* Devānuppiyā!

" 36 " 17 for tāyattisagāṇaṃ read tāyattisagāṇam.

" 36 " 23 " senāvaccam read senāvaccam.

" 39 " 18 and 21 for jaṇ naṃ read jaṇ naṃ.

" 40 " 17 for vinaṇaṃ read viṇaṇam.

" 40 " 19 " parinikkhamai read paḍinikkhamai.

" 40 note 27,12 for paḍi° CH, °eiA read parinikkhamei A.

" 41 line 2 for tti read ti.

" 41 " 12 " bhūe read bbbhūe.

" 42 " 12 " bhūmi " bhūmi.

" 42 " 30 " ūsiya " ūsiya.

" 43 " 4 " payarāireya read payarāirega.

" 43 " 28 " camikara " cāmikara.

" 43 " 30 " tanuya " tanuya.

page 44 line 7 for lambhamta read lambamta.

" 44 " 14 " dasa-disão " dasa disão.

" 44 " 25 " pāyaeḥim " pāyaeḥim¹⁹.

" 44 " 25 " cāru " cāru.

" 46 " 23 " anuppainnam *read* anupainnam *and add a note:* anu-
paimtam B.

" 47 " 26 " sassiriyahim *read* sassiriyāhim.

" 50 " 5 " nāṇa *read* nāṇā.

" 50 " 19 " naddha⁴⁷ *read* naddha.

" 51 " 8 " rayana bhatti *read* rayana-bhatti.

" 54 " 16 " avilambhiyae *read* avilambiyae.

" 54 " 21 *and* 22 *for* samiyāim *read* sāmīyāim.

" 55 " 3 *for* anteurenām *read* anteurenām.

" 58 " 9 " jūie *read* juie.

" 58 " 25 " saimam *read* sāimam.

" 61 *note* 113,11 *dele* sayāhim C.

" 62 *line* 4 *add* gaṃdha-vattha *after* puppha.

" 62 " 17 *for* jāva *read* jāva.

" 63 " 14 " aranne *read* aranne.

" 63 " 15 " āṇā-pāṇue *read* āṇāpāṇue.

" 64 " 11 " thiiṃ *read* thiiṃ.

" *note* 122,4 *add* A *after* °li°.

" 70 *line* 19 *for* aparāḷiyāo *read* aparāḷiyāo.

" 74 " 2 " Mārudevie *read* Marudevie.

" 75 " 4 " rāinnāṇam *read* rāinnāṇam.

" 77 " 24 " avaccejjā " āvaccejjā.

" 79 *note* 6,15 " Kuṃdharī " Kuṃdadhārī.

" 87 *line* 3 " ahālamdam " ahālamdam.

" 88 " 34 " parinimie.... aparinimie *read* parimie.... aparimie.

" 104 " 21 *add* Hem. IV, 78. *after* redolent.

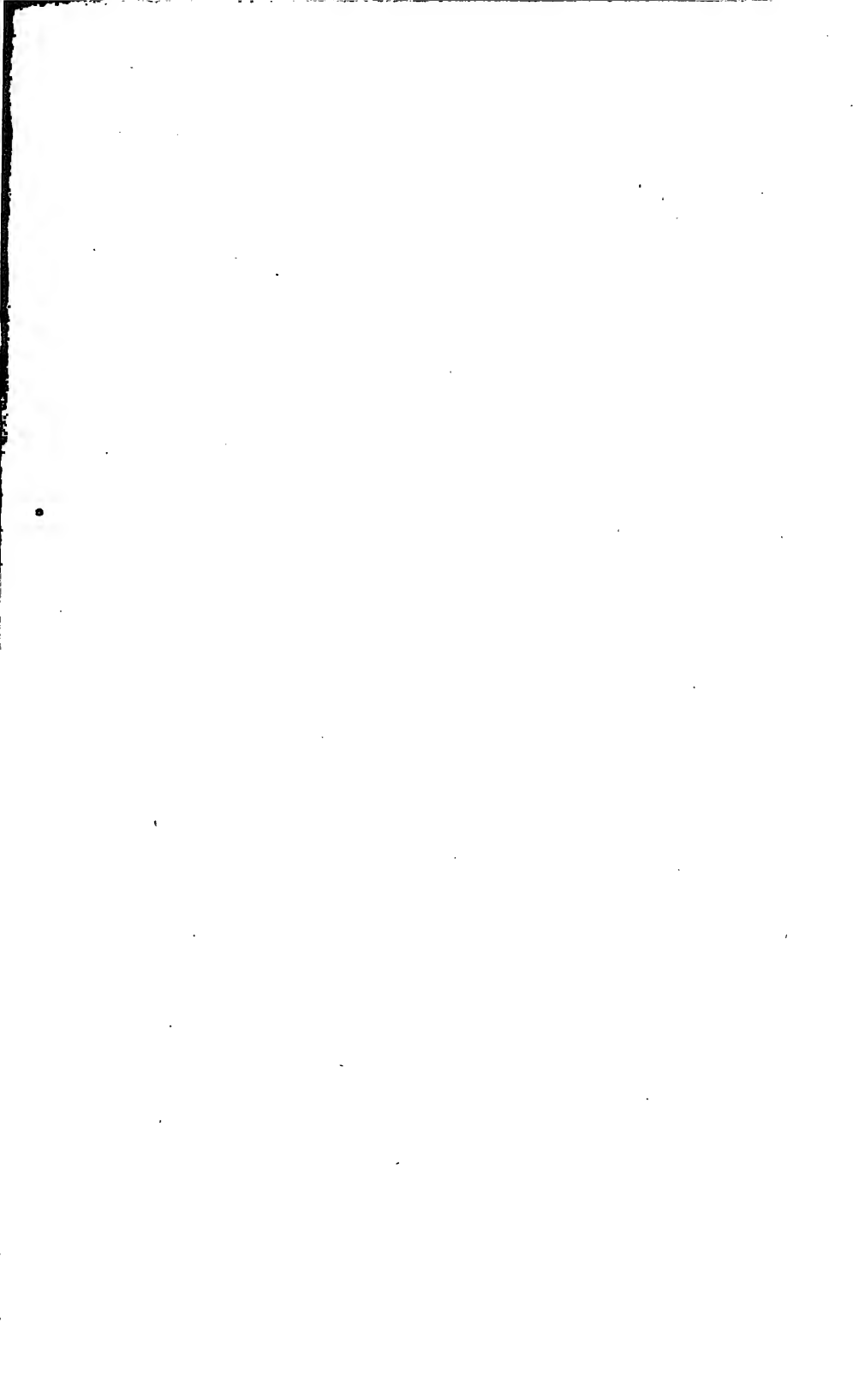
" 105 " 13 " rūpam *after* devatānām.

" 105 " 24 " 37) *before* gumagumāyamāṇa.

" 107 " 11 *for* viravalayāni *read* viravalayāni.

" 112 " 41 " kāsṭhā⁰ *read* kāsṭhā.





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